

# Light of Truth.

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## WOMAN'S INFLUENCE.

Sequel to "Time's Conqueror."

By SUNNY SOUTH.

"But why doesn't Harry come home?" sighed Laura Truman as she peered through the lattices into the street. "He vowed that nothing should retain him this evening, and here it is after midnight again!"

With this the young wife closed the blinds, returned to the table at which she had been seated, rested her head upon the same, and began to weep. It was the first time in her wedded life that she had succumbed to tears; but the effect wrought a sudden change in her entire being. Restlessness was converted into tranquillity—uneasiness concerning a recalcitrant husband into relief. Instead of further wasting her affections, she sensed a strange indifference towards him; at the same time was moved by an irresistible power to discountenance her husband until he had renounced his passion for card-playing, which was the cause of his absence. With this resolve in her soul, she sought her couch.

Harry Truman, though a good natured and morally inclined young benedict, was a slave to club life and cards. His young wife had no talents for the game, and thus he sought his companions elsewhere. Laura Truman suffered much in consequence of his frequent absences. When she hoped to have her husband meet some friends, he disappointed her, and when he promised positively to be at home for her sake alone, he did not come at all. Laura's patience gave out at last. Her heart seemed involuntarily to withdraw itself from one she had loved so well, though under the circumstances, not wisely. Had she loved Harry less, he might have been a more attentive husband, for he was constantly aware of her mental presence, and felt happy by her soul touch. In his delight he loved everybody else around him, and thus fell an easy victim to his frolicsome friends. So, a woman's love even may prove detrimental under circumstances, and should always be judiciously dispensed.

Harry was as usual at his old tricks. Just before leaving his place of business, three good friends stepped in, seeking a fourth man to make up a whist-party. Remembering his promise to his wife, he tried to excuse himself. But his friends laughed him out of this, saying he could spend many other evenings in his wife's society. Fearing further criticism he succumbed to their solicitations, and followed them to the club.

At the moment that Laura was undergoing her remarkable transformation, Harry was all intent in a new game, when suddenly he sensed a break in the magnetic vibration between himself and wife. Its full realization was a shock to him. Could something have befallen Laura, was his first thought. Without further ceremony he threw down his cards, much to the surprise of the rest, took his hat and rushed into the streets. Much thought coursed through his brain as he flew homewards. He cursed himself and vowed never to touch another card. Reaching home his first glance was up to the window where one blind was always left open for him as a greeting from the distance. Now it was closed. An evil omen!

Nervously he got out his night-key and opened the door. Rushing up stairs he sought his wife's chamber. He grasped the knob of the door, turned it, and pushed. It yielded and he stepped in. All was dark, and deathlike stillness prevailed. He struck a light and looked towards the couch. There was Laura lying with eyes closed. He stepped nearer. She was pale, and her hands were folded over the coverlid. Not being able to contain himself any longer, Harry threw himself on his knees before the bed, grasped his wife's hands, and cried in tones of anguish: "Oh, Laura, Laura, my darling wife!"

Being awakened by this sudden outburst of passion and rather rude touch, Laura opened her eyes in wonderment. Seeing that Harry was kneeling beside her, she calmly said: "Oh, is that you, please don't disturb me!"

This was about as great a surprise to Harry as the first part was a shock. He rose to his feet, looking at her aghast. Laura coolly closed her eyes again and turned her face in an opposite direction.

"But, Laura," cried Harry, still agitated, "are you ill?" "No," replied she laconically, without opening her eyes. "But, Laura," continued Harry with insistence, "something must be the matter—tell me—ah—have you been asleep long?"

"I don't know—leave me alone!" "But, great heavens, Laura, if nothing ails you, say so. Get me out of this terrible suspense."

"You didn't seem to consider the suspense I was in!" "Oh, yes—hm—that is—but great kingdoms, Laura, I couldn't help it—you know—I swear—yes—"

"Not necessary—your vows have been forfeited too often—good night!"

"But can't you hear me out; Laura, you know, business—" "Good night, Mr. Truman; please do not disturb me any longer!" interrupted Laura with decision.

"Oh, heavens, Mister Truman, indeed," cried Harry, beginning to pace the floor. "Mister Truman! I wonder what next?"

After two or three turns he ventured once more to his wife's bedside, and then said almost frantically: "One more question, Laura; do you still—ah, have you forgotten me?"

As no reply came, Harry concluded to give it up, and trusted that morning would bring a truce. With this on his mind he threw himself into a lolling-chair, and remained there for the night.

When he awoke, it was morning. Feeling the worse for having slept in his clothes, he experienced some difficulty in getting to his feet. Repentant, he bethought himself what course to pursue to introduce himself to an injured wife. In the gray of the morn he felt no desire for a repetition of the night's dramatic scene. He feared another cool sprinkling. He would appeal to Laura's good sense. Then suddenly turning towards the bed, he approached it in quick step. But before he could check his forward motion he saw that his good intentions were in vain. Laura was not there.

Another disappointment, and supplement to his suspense—his doubt. The thought that Laura might have left him so-

still more. Publicity must be avoided, for if he could not a little friendly criticism, what effect must common comment have on his sensitive nature? If his fear had foundation, Laura's non-appearance at breakfast must be accounted for in some manner. Harry nervously completed his toilet for the first scene in the drama or comedy that was to follow. Then awaiting the ringing of the breakfast bell he started for the dining-room to meet his fate. But as he neared the door he saw to his surprise that Laura was at her accustomed place, and his mother, as usual, in the act of serving coffee. He stepped in, expecting a scene. Instead he received the old "good morning, Harry," from his mother. Laura dropped a spoon at this moment, and stooped to pick it up, taking long enough to find it, for Harry to be seated. Harry gave a hasty glance over the field. He could detect nothing to relieve him from doubt. He knew that his mother and wife were in such harmony that betrayal of confidence was impossible, and if those two had concocted a plan to punish him, he would never find it out. He also knew that his mother sided with Laura in anything that was disputable, and she certainly would in a case where Laura had been wronged, especially as she had warned Harry before marriage against what now proved to have been a prophecy. Harry hoped, however, his mother knew nothing. He was careful not to betray himself by unnecessary remarks, so he found it convenient to read the morning's paper while sipping his coffee. As Laura seldom had anything to say, it was nothing unusual for her to keep quiet at meal-time. Nor was it anything unusual for her to remain with her mother-in-law after breakfast, leaving Harry to find the sitting-room alone, and there finish his newspaper. But Harry had to leave for business presently, and could not go without returning to the dining-room to give his usual notification. He longed to see Laura alone for a moment. But fate decreed otherwise. His mother would not make herself scarce. It was the first time in Harry's history that her presence was annoying to him. But he had to play a part himself and mustering all the affability he could, took his departure, but in heart a disappointed, humiliated, and miserable mortal. He spent the most unhappy day of his life. Though he wasn't a praying man, when in trouble he imagined some unseen power would help him out if he appealed to it or made a compromise with it. So in this instance did he have faith, followed by hope, and trusting to Laura for charity.

Laura had arisen early on this notable day, as was her intention, and left the room unobserved. She had a difficult role to play, though in no sense a diplomat. Many would have regarded her as such, considering all things from a material standpoint. But intuitive-minded people might have thought otherwise. They probably would have been mystified or gone to the other extreme and looked upon her as a divine being. She was, in a measure; but no more so than it is possible for any mortal to attain. She was simply one of those sweet-tempered, amiable creatures who cared nothing for worldly attention or acknowledgment, and lived only for those she loved. In this condition of mental passivity she was strangely guided to do the right thing at the right time. All her wishes or desires seemed to mould themselves into realities. Her last wish was that Harry would reform. Immediately she felt moved to act a part and not relent until the end had been accomplished. What strange power acted in her behalf, must be inferred. If man is a microcosm of all life and law in the universe, it may be believed that mental and moral purification brings him into such close rapport with nature that the latter acts for him or through him according to his will. Whatever was pure and unselfish could be said for Laura Truman. She was of those who build wiser than they know.

Whether Harry deserved such a wife is not for mortals to decide. She may have been assigned to him by a higher power as a savior. There are some men who exert a powerful influence for evil or good—being one-tenth devil and nine-tenths angel, but the devil part being of such a dangerous character that it is not only powerful enough to offset all that is angelic in the man, but becomes a menace to society; whereas when overcome, it exerts a counter-influence. Such men are worth saving, and may account for the anomalous marriages that sometimes occur and prove a success to everybody's surprise, and often to the disappointment of uncharitable prophets. Thus what is, may be right after all, even if things do not run quite as smoothly as one would wish. Matches may be made "in heaven" for like results. Though some men never realize what a gem they possess in a noble or loving wife until they are about to lose her or have lost her. Harry was beginning to realize this. He felt, too, that he was in the wrong, and was willing to atone for it. But misery is increased when one is ready to make amends and is prevented.

Harry thought so surely, when he reached home that evening after a day of tartarean torture, and again found Laura in close communion with his mother. But it was a great relief to find his wife at all, for it might have been otherwise. So this gave him continued faith.

Mrs. Truman arose to prepare tea as soon as Harry arrived, as was her custom, but Laura on this occasion followed, saying: "Wait, mother; there's no light in the dining room. Let me go ahead!"

This was another disappointment for Harry, and he began to think that after all Laura may be acting under his mother's advice. Patience was his only hope, and he wished time was shorter. But tea passed over as did the morning meal; although it was hardly finished when the door-bell rang, and duty demanded Harry to answer it. Two neighbors—also a young married couple—called to spend the evening. Harry escorted them into the parlor and entertained them until his mother and Laura made their appearance. Remarks about the weather, of course, were passed. But the conversation soon drifted into a channel which was compatible with the cause that existed in the Truman family, namely, household happiness—though slightly jarred at the moment.

However, a remark from neighbor Smith, saying that the intended calling on the previous evening, but was prevented by a call to an extra meeting of his club, led Mrs. Smith to add: "And I felt awfully lonely. I don't mind William's going once a week to his club, for I think men ought to identify themselves with some society; but when I have been anticipating his company all day, and he must absent himself then, I am awfully disappointed."

"Well, so was I, my dear, but such things will occasionally

happen, you know," said Mr. Smith, looking knowingly at Harry.

"Yes, yes, I—think so," replied Harry, trying to hide his feelings; for it was anything but pleasant to be reminded of his faults in that manner, though innocently done.

"Then you seldom are away from home, I infer," said Mrs. Smith.

"Oh, yes—no—that is—I used to be called away quite often—but—ah—I have resigned from all my clubs, and will devote my evenings at home hereafter," blurted out Harry, much to his relief that the proper thing to say had come to him at the opportune moment.

"Oh, how nice!" continued Mrs. Smith, looking sympathetically at Laura.

Laura nodded complacently, and Mrs. Truman looked in surprise at Harry. The latter caught the expression. It had a world of meaning to him. It conveyed joyous news. He inferred from it that Laura had not spoken to his mother of their little jar. It took another burden from his soul. Now he had but one more battle to fight. That was to win Laura over to him again. He earnestly wished that another timely inspiration would come to him. At that moment Mrs. Smith was requested to play and sing. She consented and her husband arranged the music for her at the piano. Laura looked on serenely. Harry was conscious-stricken. It was something he had forgotten to do for some time. He heard very little of the song, he was so pre-occupied. But when Mrs. Truman and Laura applauded at the close, Harry mechanically joined in.

Now came Laura's turn. Remembering Mr. Smith's gallantry, Harry arose simultaneously with Laura and flew to assist her at the piano. He grabbed up the first book he could lay hands on, placed it before his wife, and opened it. Oh, horrors, it was a scrap-book, showing a number of ludicrous advertising cards. A burst of laughter from the circle greeted Harry, in which Laura was compelled to join. She didn't want to, but Harry's awkwardness was too much for her. She gave vent to her feelings, though in a modified way. But it was a triumphant moment for Harry. Laura's changed demeanor was a rent in the clouds of his despair and, he felt good in the little sunshine of her laugh, though it was at his expense.

A second attempt proved more successful. He selected the song he wanted sung, and Laura complied without resistance. While singing he stood beside her and touched her with his arm as a wooing lover would do who is burning to know his fate. The song ended all too soon for him. But it helped to shorten the evening; and after some commonplace gossip the time for the departure of the guests arrived. All three escorted them to the door. When our trio returned to the parlor, Mrs. Truman, suddenly facing her son, said:

"Well, Harry, I am pleased to hear that you have given up your clubs. I hope that includes the whist parties!"

"Yes, mother," answered Harry vigorously and with a business-like manner: "I have concluded to drop them. It doesn't pay to belong to so many. I think Smith is right; one is enough for any man."

Laura looked at Harry with pleasant surprise, and Mrs. Truman said: "Well, that's good. But as I'm tired, I'll leave you to put out the light, Laura, or Harry, as he's home to-night!"

At last Harry was alone with Laura. Oh, how he had longed for that moment. She had stepped to the piano to arrange her music.

Harry approached her and leaning over her shoulder, said almost pathetically: "Laura!"

Continuing to pile up her notes, Laura simply uttered: "Well!"

"But Laura, are you still angered towards me?"

"That depends," answered she coolly.

Oh, it depends, thought Harry. Well; that is getting nearer to it. Then putting his arm around her waist, he drew her towards him, and with his right hand pressed her head against his breast; then whispered: "Depends on what, Laura?"

"What you promised this evening!"

"I meant it," said Harry fervently embracing her. "I swear to you that—"

"You needn't; I'll take your word for it once more," interposed Laura earnestly and lovingly looking up into his eyes.

It was enough. Harry was overcome. All he could say was, "God bless you, my darling, you have saved me from ruin!" He then kissed her over and over again, and began to tell her of his day of anguish. While doing so he drew her to a seat and finished his story, which took several hours. Laura sympathized with him very much and began to blame herself for cruelty. But Harry would not listen to this, and only drew her closer, and ended her speech with kisses.

One day had made him a changed man, and all through the intuitive wit of an unassuming little woman whom nature could rightly guide on account of her devoted and self-sacrificing spirit.

## HAPPY NEW YEAR!

My Dear Friend—It seems impossible that another year has passed since I wrote my last annual letter; in the heyday of life time flies so swiftly. Christmas and New Year's festivities are with us ere we realize the truth of the old Latin proverb, *tempus fugit*.

How many changes have taken place even in this short cycle! We have congratulated someone on the consummation of their love in marriage, we have been jubilant with those who have given birth to new joys, then, too, we have entered the house of mourning and wept with those who weep. In this world, smiles and tears, meeting and parting, success and failure, birth and death, are interblended. Is it any wonder that the heart instinctively yearns for a sphere where "There shall be no more death, neither sorrow nor sighing"—a land where all tears are wiped away, and the soul's highest aspirations are realized?

There is something capricious about the show world and the fortunes of those who live in it. In youth, nature is a veritable Eden; while in old age, the garden becomes a vast cemetery. When we were children, life was poetry; but in after years we see the prosaic side of things. Don't think me pessimistic, for I recognize a reality behind the show of things, a rationality above the capriciousness of the world, and eternal life beyond the shadow of death. The optimist,

however, is apt to close his eyes to the underlying truth which the pessimist sees. If we would understand the meaning of the outer world and the vicissitudes of life, we must look upon these from above, and in the light of the eternal, estimate their true value. While rejoicing in the vision of the true, the beautiful, and the good, let us not forget to work and pray for an embodiment of these divine qualities in ourselves and society at large. The most perfect loveliness, the sublimest truths, and the highest goods are ours, if we will patiently labor to attain them.

"In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb driven cattle;  
Be a hero in the strife."

Ah friend, let us face the somber aspect of life with a manly heart. Poverty, pain, folly, failure, sin, sorrow, and death are with us here, as truly as their opposites. It is not surprising that we fly to the realm of the ideal for succor.

The people of every age and clime have according to their genius, viewed the paradoxical character of the world, and to meet the needs of the heart have evolved ideals commensurate with their moral and religious development.

In Scandinavia, the Norseman conceived an all-father Odin going forth to meet the Wolf of Doom. Venerating this ideal, they could face the inevitable with calmness of spirit. In India a Buddha solves the problem of poverty and pain by perceiving the utter worthlessness of things. Cease to desire anything—even life, and you are blest. In Greece, where strength of limb, symmetry of form, and culture of the intellect were chiefly prized, Hercules and the heroes of classic mythology were adored. In Judea, where the people had for generations suffered oppression, a deliverer from political thralldom was hoped for.

The Messianic idea assumed various aspects according to the state of the Jewish people at different times. Israel was the cradle of our Christ ideal. When in bondage, the Messiah should be an emancipator—a king of the house of David. Moral reformers saw in the idea a new social order. The kingdom of heaven was at hand, and the world should see by miraculous signs that the Jews were God's chosen people. The idea grew, and lo, the Jewish Messiah becomes "The Light of the World," the Logos of the Neo-Platonists, a body of theological doctrines, and to-day stands before us in ecclesiastical robes. Where is the likeness of Jesus of Nazareth to this churchian figure? Around this idea have clustered the hopes of the weary hearted, the aspirations of noble souls, and to the humanity of centuries Jesus has been the type of sainthood.

The identification of the ideal with an historic personage is indeed most confusing to one who seeks to distinguish fact from fiction.

The ideals of the past have served their day, and are still worthy elements of our present ideals. We should not, however, regard past ideals as final. We need the best of the past and highest of the present as materials out of which to form our most perfect ideal. Human nature is many sided, and the need of our times is an ideal that shall recognize all the faculties and powers of heart and mind, and aid in their unfolding. The goal of humanity is the perfect development of intellectual, moral, and spiritual potencies. Not by crucifying the flesh, but by glorifying it with a baptism of the spirit; not by condemning reason, but by confiding in it; not by weeping, merely, over our moral blindness, but by seeking ethical insight; not by mourning the deadness of the soul, but by coming forth from the sepulchre into the light and life of the spirit, shall we find our true redemption.

Have we doubts, let us confront them. Are we morally weak, let us grow strong in the contemplation of "The ought to be," and resolving that it shall be. Let our eyes behold the ought, our soul feel the can, and our whole manhood say I will!

By the coronation of an ideal humanity and bowing to the sway of its sceptre we shall find the Messiah in our own hearts, and see the coming of the Kingdom of Righteousness upon earth. In the dawn of that Christmas morning, and beginning of such a New Year we shall realize the Christ of God and the kingdom of peace and good will.

Wishing you the time honored greeting of the season, a joyous Christmas and a happy New year, I am always,  
Sincerely yours, WALTER HOWELL.

255 West 55th Street, New York City, Dec. 25, 1892.

Written for the LIGHT OF TRUTH.

## GLADSTONE ON SPIRITUALISM.

GEO. W. WALROND.

The present Prime Minister of Great Britain, addressing a Liverpool journal in 1877, said:

"I know no rule which forbids a Christian to examine into the signs of preternatural agency in the system called Spiritualism. If the reviews and facts of the day have in any way shaken the standing ground of the Christian, is it not his first and most obvious duty to make an humble but searching scrutiny of the foundations? I speak as one who is deeply convinced that they will bear it, and that God has yet many a fair plant to rear in this portion of his garden."

Again he wrote on October 16, 1878: "I do not share or approve of the temper of simple contempt with which so many view the phenomena. It is a question in the first instance of evidence; it then follows to explain, as far as we can, such facts as may have been established. My own immediate duties prevent my own active intervention, and I remain in what may be called contented reserve, without any fear that imposture will rule or that truth will be mischievous."

The above words written by one of the greatest statesmen and a great classical scholar is ample testimony that the subject of Spiritualism is worthy the consideration of one and all, orthodox or skeptic, statesman or scientist, minister or layman. Let all investigate.

## RELIGION THIRD.

It would strike the unprejudiced mind that a speaker at the recent meeting of the American Missionary Association sapped the foundations of mission doctrine when he declared that for the conversion of the negro "work must come first, intellect second, and religion third," or as *Unity* tersely puts it, "some of the holiest inspirations come through perspiration." There is no use in talking on religion to a starving or freezing man. Good living is nine-tenths of piety, and abundance is the parent of honesty.



## OUR CONTRIBUTORS.

Written for the LIGHT OF TRUTH:

### HEATING OUR HOUSES IN WINTER.

Those who are building new homes or repairing old ones will find the following article, contributed to the LIGHT OF TRUTH by one of the most able sanitarians, of great value. Of all others Spiritualists should be the first in the knowledge and practical application of the laws of health. —[Ed.]

One of the most difficult matters to settle properly, is how shall we heat our houses so that we can remain in them in comfort during the cold weather, and at the same time have abundance of good air to breathe, and to be sure that the health of the family in no way will be lowered. It is safe to say the problem has not been perfectly solved, although many attempts have been made. There are now in general use six different methods of house-heating.

1st. With open fire-places. This is the oldest of all methods, and, in a rude way, has been and is still in use among savage and half-civilized nations.

2d. With stoves. This method has also been long in use and is still very common.

3d. Heating by a hot-air furnace situated in the basement, with pipes to convey the heated air to different parts of the house.

4th. Heating by steam.

5th. By hot water.

6th. Partial heating by sun.

Let us consider them in detail.

The most cheerful heat is that which comes from the open fire or grate. The radiated light from the burning coal or wood acts like sunshine upon the inhabitants of the room. It is a direct and powerful stimulant to the nervous system, and highly promotive of health. For invalids, for the old and infirm, the open fire has many advantages which no other method has. It also promotes, without much trouble, good ventilation. The objections to it are its great expense of fuel, as at least nine-tenths of the heat escapes up the chimney. There is also another objection more potent in very cold weather and in our coldest climates, that it does not perfectly heat the house or the room. This objection does not apply in milder climates and in early Fall or Spring, when only a moderate amount of heat suffices. The heat also is not evenly distributed. The floor is generally cold, and the face and eyes are too much exposed to the strong radiated light and heat. Notwithstanding these objections, open fires will be used so long as fuel can be afforded for them.

Heating by stoves is also well-nigh universal in civilized lands. They are very economical of fuel and will warm a house thoroughly. If proper attention is given to ventilation the air can be kept fairly good, but not so good as with the open fire. The absence of radiated light is a serious defect, for this light acts psychically on the nerves, producing cheerfulness as before stated.

The objection to the stove is that it is dirty, and that it may leak through cracks and badly made joints some of the carbonic oxide, carbonic acid, and other products of combustion escaping into the room, all of which are poisonous in a high degree. Stoves which have open grates and give some light to the room, being, so to say, modified fire-places, or a cross between a stove and a fire-place, are better than stoves of the ordinary kind.

Heating by the furnace in the basement has some advantages. It saves carrying the coal all about the house, and this is a real saving. A good furnace well managed will heat a house fairly well, but not perfectly. The upper rooms get too much, the lower ones too little heat. Furnace air is altogether too dry for health. I have often tested and sometimes found the relative humidity of the air as it comes from the register only to. Whereas for respiration it should be 60 or more, but as the hot air from the register mixes with the air of the room and with the air brought in by ventilation, this defect is partly remedied. As I write these lines in a room thus heated, the relative humidity is about 50 degrees a few feet from the register, but the air from the outside is supplied in abundance, and there the relative humidity is over 90 degrees.

The other defects of the furnace air are that it brings in dust, that some air from the cellar is sure to find its way into the hot air chamber, that the furnace may leak and thus bring air from the coal pot up to the rooms. When run by servant girls, or those with no knowledge of how they should be managed, they fail to do perfect duty. Good furnaces well managed, combined with an open fire in the main rooms, however, furnish a very satisfactory heat. The open fire does not need to be a very great one, just sufficient to finish what the furnace does not do and give light and cheer as well as ventilation and a little heat. As for steam, I have no respect for it. It can never be perfectly satisfactory. It takes too long in the morning to get up any heat and you freeze till noon, and when the heat is once up you can't stop it, so you get too much in the afternoon and at night. In immense buildings used for offices and not occupied at night, it has its place, and Mr. Skilton has recently invented an arrangement for bringing in cold air directly on to the steam-heated radiator in the room, which causes a great improvement to the air heated by steam.

Mr. Skilton's method consists in bringing the outside air directly into the room around the steam coil or pipes which are neatly encased in some sheet metal. I have seen his method in several buildings, and he is certainly able to distribute the heat well and with the air very much better than when the heat is by radiation from the steam pipes alone.

Heating hot water has come into use within a few years. This method is rather more expensive for the apparatus than for hot air, but put in when a new house is built, it would not be more costly than steam. I can not speak of it so much from personal experience as from the other methods, but from all I can learn it promises to be a very nearly perfect method. A writer who signs himself a "Family Man" gives his opinion of hot water heating in the *International Journal of Surgery*, from which I quote as follows:

"I believe that hot water warming, properly constructed, is the most economical and healthiest, and most convenient method of producing artificial indoor warmth. I almost think I know this, because I have experienced it. I am warming my house with the Direct system; not because I have any objection to the Indirect, but because the Direct seems to be as good as the Indirect, and is certainly more economical. Simply to give a little information, which may not be possessed by every reader, I will state that the Indirect system, so-called, consists of having coils or stacks of pipes placed in the basement, the air reaching these pipes by coming from the outside through air boxes, passing over the hot pipes, and rising through regular register shafts through regular registers into the room, while the Direct system of heating consists of having radiators in the room, the radiator being fed directly with the hot water, coming from the hot-water boiler. The radiators in my rooms are close to the walls, are not in the way, and by neat and pretty decorations are ornaments, rather than otherwise. The water in the radiators can not reach a point higher than 212 degrees; I seldom allow it to get as high as 200 degrees. I can warm my house in moderate weather by bringing the water to 150 degrees. In the Spring and Fall I find that a temporary fire, even made of kindling wood, will bring

the water to a sufficiently high temperature to take the chill off my house, and in no way make it uncomfortably warm. The hot-water system can never burn or overheat the air, for the extra radiation and comparatively low temperature of the water distribute the heat evenly, warming every room throughout, without any room being much warmer in one place than in others. The wind outside does not influence the effectiveness of the hot water system, for the hot water will reach a cold room as readily as a warm one. My house is entirely free from dirt and ashes. Coal gas can not reach any of my rooms. The temperature is always warm, never hot. The boiler is very easy to take care of; fully as easy as a furnace, and it does not burn over two-thirds as much coal to do what a furnace can not do. The Indirect system has its advantages over the Direct, or rather certain people consider the Indirect system more healthful, and that it presents more ventilation. Good judges, however, who have looked at the matter in an unbiased light, are of the opinion that there is comparatively little difference between the two systems. If one is willing to go to the extra expense, and is much in favor of the Indirect system, the Indirect system is to be recommended. The radiators and pipes in my house are always filled with water, and can be filled in less than five minutes. Rusting is impossible, and I can, in less than five minutes, draw off all the water, removing all danger from freezing should I wish to vacate my house temporarily.

"I am using a boiler which seems to me to be the most practicable one on the market. This article not being an advertisement I take pleasure in not mentioning the name of the same, but simply as a guide to others who may not have experienced my experience, I will state that my boiler is constructed out of the best quality of cast-iron, which I selected for the reason that cast iron will not rust out one quarter as fast as wrought iron. This comparison of rusting has been established by scientific fact, and does not even need discussion. My boiler is made on the vertical tube pattern, presenting the most effective heating surface to the fire, and its upright circulation brings the water rapidly to the boiler, heats it rapidly, and rapidly sends it all over the house, returning it as rapidly to the boiler to be reheated. My boiler is covered with three jackets. Virtually, it wears three suits of clothes: a vest, a coat, and an overcoat, which acts upon it the same as clothing does upon you and me—keeping inside the heat, and preventing radiation. My cellar is always cool, the heat coming from the boiler being only sufficient to keep articles in the cellar from freezing. The smoke-pipe is cool enough to put your hand on, with the hottest fire in the boiler. All the joints are screw joints; I have avoided the so called packed joints, which are sure to rust and leak."

Hot-water heating is well adapted to country houses, to those with a small number of rooms. If I were building a house I certainly should consider this method thoroughly before adopting any other.

Finally, a house may be partially heated by the sun, and in this way some fuel saved. Methods of securing sun heat have not yet been devised so as to get its benefits. Prof. Morse some years ago made some attempts in this direction with partial success. This part of the subject I leave for the present.

Without desiring to advocate any method beyond its merits, I advise any one building a new house or planning new methods for heating an old one to investigate the matter thoroughly before making a final decision, and doing it with special reference to health as well as comfort.

M. L. HOLBROOK, M. D.

Editor of the *Herald of Health*.

New York, Dec., 1892.

Written for the LIGHT OF TRUTH:

### PLEASANT READING. No. 3.

BY ARLINGTON.

I was looking over the morning papers, and I thought what would an inhabitant of another planet, dropping down here and having ability to read the "Morning Edition," think of us? The doings of the country yesterday and last night had been faithfully recorded, and what a day and night it had been! The printers were proud of it, for they made display headlines and led the most dreadful accounts of it. There had been several murders; robberies innumerable, knifings, cuttings, brawls; a lynching described as "slipped off;" an account of an assault on a defenseless woman; catching the villain by the crowd and hanging him; a strike (that would be a hard word for my imaginary inhabitant of another planet to understand); a battle fought between Christians and savages, in which the latter were blown out of existence by shells; official corruption; defalcation; trains held up by highwaymen; pages devoted to the pageantry attending the funeral of a snob, and not a line in praise of goodness; not a good action recorded; not the incentive for a benevolent act finished.

I said once to the editor of a leading city journal, "Why do you not make mention of the good as well as the bad? Why not have a column or two giving items of the charities and humanities?"

"They are expected," he replied, "and would be of no interest. Our readers want the rascalities, and we furnish them."

Well, there is one paper that deals with the humanities—the LIGHT OF TRUTH, and leaves the daily journals the rascalities.

My "inhabitant of another planet," were he to read its bright pages, would form a good opinion of its people.

Perhaps I ought to make a distinction in newspapers, for there are papers and papers, and the Sunday editions of some of them are wonderful for size and contents. It is discouraging to take one up with its forty-eight or fifty-two folio pages. Impossible to read it through in a week; next to impossible to find anything you want in it.

Such a paper will keep a reader from meeting. It is made to do that, and the preachers do well—if they intend to continue preaching—to howl down such rivals. When we look over one of these the wonder is where material can be obtained for the next.

The election having passed, partisan lying has ceased, except where it is necessary to lie to get out of former lying. The periodical "savings" and "ruin" of our beloved country is a farce we all delight in, and adds spice to a life that would be otherwise monotonous. We get up a "campaign of education," and no telling where the people will get educated to. "A little learning is a dangerous thing." We like our own, as the old colored man said when called in to see the new baby. "What do you think of it, Uncle Jackson?" asked the mother. "Lor' sakes, it's de puttiest baby I ever seed—for a white baby."

We have no censorship of the press, and a paper is what its editor chooses to make it, which will be as nearly what his readers demand as possible.

The *Catholic Telegraph* would have this different. It says: "The Church is the only authority competent to exercise the censorship of the press, for the Church is divinely commissioned and protected for the supervision of thought and opinion. This duty she can perform only through her bishops, who are the teachers, informers, and directors of the consciences of the faithful."

That might be a good scheme for the mother Church, but under such "supervision," freedom would be dead. We are not quite ready for such a censorship, which would destroy every

paper and book but the martyrology and the Church directory.

The Spiritualist who is able to read Spanish has a feast set before him by a dozen papers published in various countries. Among them is the *Revista de Havana*; *La Irradiacion*, Madrid; *La Nueva Alianza*, Cuba; *La Fraternidad* (Universal), Madrid; *Verdade e Luz*, Brazil; *Constantia*, Buenos Ayres; *La Verite*, Argentine Republic; and *Revista de Estudios Psicológicos*, Madrid.

From these journals it is evident that the Spanish speaking people are becoming interested in the phenomena and philosophy.

The Brazilian paper has a long article on the doctrines of Spiritualism, and concludes that a Spiritualist must be a "good man." That is a most correct conclusion, and one long endorsed by Spiritualists. A true Spiritualist must be a Christian and a little more.

It strikes one from an infidel standpoint as exceedingly curious that a large syndicate of papers publish the sermons of Talmadge, which have the merit, and no more, of negro exhortations. That they are published shows that there is a demand for them, which is a sad commentary on the intelligence of the public. There were Talmadges in the past, and Peter Lombard was a duplicate, as a specimen of his eloquence said the following:

"What did the Redeemer do to the despot who had us in bonds? He offered him the cross as a mouse-trap, and put his blood on it as a bait."

Felix Adler well says of the priestly caste: "If we lift the veil of sanctimony which hangs around the priesthood where is the sense of Godship? We see nothing but illusion, delusion, and barren self-deception. Not to the man, but to the office does the name belong. The idea of direct relations with Deity, the authority to bless, ay, and to curse, are among the causes of these conditions. Blood-stained and black with vice are the annals of the frantic and vicious priesthood."

Written for the LIGHT OF TRUTH:

### A SATISFACTORY PRIVATE SEANCE.

J. B. DANIELS.

On November 27th, at the home of the medium, Mrs. Helen Fairchilds, of 1149 Broadway, Denver, Colo., there occurred in my presence such wonderful manifestations of spirit power, in the phase of re-embodiment that I am impressed to relate the occurrence, as worthy of publication in the LIGHT OF TRUTH. First, I should state that at a seance held by Mrs. Fairchilds three days prior, I was solicited by a dear spirit friend to arrange for a private sitting with the medium at an early date; also by a strange spirit who came to me, giving the name De Witt Clinton. Afterwards I learned the stranger to be the spirit of the eminent statesman of that name, of historic fame, prominent in the early days of our republic. It seemed that he was conversant with a part of my life-history; said that he had been attracted to me six months prior to the time I commenced the investigation of Spiritualism. This would be nearly three years ago and soon after the time my wife passed into spirit life. In compliance with their request I engaged for and had a sitting the following Sunday at 10 a. m., the phenomena of which I am now to relate.

Soon after being seated in the seance room the medium was entranced by her control, "Forest Queen," remaining under control and outside of the cabinet during the seance. Soon I heard the voice of "Black Hawk," the now famous cabinet control of Mrs. Fairchilds. He came close to me, and after his usual salutation made remarks about the fine weather—noticing the fact that I came from home without my blanket, (referring to my overcoat.) After predicting good things in store for me in life he returned to the cabinet, when soon after my dearest personal friends began to manifest. But before I narrate events in the order of their occurrence, it will simplify if I name two spirits, Grant and Mamie, twin children, who, thirty years ago, passed into spirit life, in extreme infancy. In our ignorance of nature's laws they were not regarded in our home as living entities. Two years ago they made themselves known to me, giving their names. Six months thereafter they came to me in the form, in a strange place, announcing their names. No mortal knew of them but myself and three far-away friends. They came a number of times, so strong and perfect in organism, that I could even make a study of their individuality; and now at this time, as they come to me re-embodied, claiming their relation to me, I know them to be my children, and can safely affirm that a knowledge of their history for the past two years as known by myself would prove to the most stubborn Agnostic the truth of spirit-return. Grant was the first to come from the cabinet. He came to where I sat, took a chair by my side, and in a most familiar and natural way conversed for several minutes, and returned to the cabinet. He soon came again and occupied the same chair, expressing the grateful pleasure it was to him that he could come with such ease. And, on again returning to the cabinet, Mamie came in such perfect form that as she sat by my side, in easy conversation, she seemed to me for the time mortal, and in her exceeding beauty of mind and person, no thought of untruth could obtrude in my mind to mar the pleasure that came to me. After returning she soon came again and seated herself on my left. Immediately my spirit wife, who passed over three years ago, came and took the chair on my right, leaning against me, resting her cheek on mine, while Grant stood in front, all remaining for about ten minutes, conversing freely, and in a manner natural. They seemed impressed with the wonderful phenomena as much as I was, afterward expressing surprise at that which was produced at the seance, and joyed with the conditions that gave them such freedom, as once expressed by Mamie. All here is so pure and sweet, and the situation was bewildering, and in very truth, for the time, I believed myself in the borderland of the spirit realm.

Soon after came our daughter, Emma, who also passed over in infancy. She talked freely and as natural as the others, but evidently not having the strength soon returned. I was now startled by hearing the jingling of the gas-fixtures over head, when suddenly Black Hawk came from above, directly in my front, noticing in a quaint way his colliding with the gas fixtures in his descent. Mamie now came saying, to me, "grandma is here," and, conducting me to the cabinet. I there met my sainted mother and listened to her words of love, encouragement, and blessing. Soon after returning to my seat two Indian forms, male and female, came. The male, after his salutation, stood silent by my side, while the female knelt at my feet, resting her hands on mine, leaning on me so that I could rest my face on her head, thereby noting the texture of her hair, which was long and black, and what is unusual with an Indian, very soft and silky. She was dressed in Indian costume, but her robe was of the finest texture. While thus kneeling, in trusting manner, in Indian dialect, she made known to me her relationship as guide. There was in her manner and conversation a degree of refinement that can only be attributed to an advanced spirit. I have received a characteristically written message from her since, and my spirit friends are profuse in her praise. I am also to understand that the male Indian comes to me in the character of a spirit guide.

After these two returned to the cabinet, spirit Charles H. Foster, the well-known medium, came. When he gave me his

name I got up to meet him. First, I should state that a few days prior to this time, while attending a circle at a friend's home, a child medium ten years old gave me the name of Charles Foster, who desired to be recognized. On my failure to do so I was informed that he would meet me at the next meeting. There was also on another occasion that I got the name, but as I never knew Mr. Foster in earth life I could not give recognition. The significance of these two calls are now made plain. His conversation related largely to personal matters. I was greatly impressed with his presence and the import of his message, and have received a written message from him since. My spirit friends tell me that he was deranged when he passed over, but his mind is certainly clear enough now. It was at the instance of Foster and De Witt Clinton that my spirit friends solicited the holding of private seance. Near the close two ancient spirits, a male and female, came from the cabinet together draped in robes of dazzling whiteness and finest texture. The male wearing a crown glittering with gems. There was only one of singular shape in the crown worn by the female. I asked of her its significance. She pointed her finger upward. Forest Queen said that when she came again she would talk and explain all. She came near me and threw her outer robe over me, allowing me to examine it. During all this time a bright star stood over the cabinet. At a subsequent sitting the star passed to different parts of the room, at times quite near me. At this sitting the female giving her name as Sylvia in answer to my query, made the astounding statement that she had been in the spirit realm more than two thousand years. Her manner to me was affectionate, and in some manner and for some purpose is drawn into my life, the import of which is yet to be explained. I should state that at this seance Mamie materialized quite near to me, coming up quite slowly from near my feet, giving me ample time to witness the phenomenon. She took a chair at my side and conversed for several minutes.

In my fear to overstep space in your paper I omit part, and fail to give full import to all that transpired. I will, however, mention a spirit weaving out several yards of gauzy cloth, after which I was allowed to examine it. After being put around me, she draped her own person with it and passed into the cabinet; also at one time while talking with a spirit in front I felt the hands of one from behind my chair, treating my ear for deafness. He did not pass from the front, and necessarily must have materialized behind me.

In conclusion I will say that I can affirm that no mortal was in the room but the medium and myself during the seance, and she remaining in my presence all the time. The phenomena were resultant entirely from spirit power, and, as I believe, in accord with nature's laws. The subtle force, as yet only known to incarnate human spirits, whose mission is yet to break every cruel bond of creedal superstition. I give this in the cause of truth, and have written without embellishment. To bigotry and ignorance, where naught is truth that does not come into a personal experience unsought, and to wise D. D.'s, who meet in session to learnedly discuss how best to modify the comforting doctrine of infant damnation, this recital will have but little meaning. To the earnest, thirsty soul seeking for truth, however, this comes as a bright gem, making clearer that grander truth and priceless gift, immortality.

### Thought-Transference or Coincidence, Which?

(To the Editor of the LIGHT OF TRUTH.)

On December 6th I received a note from B. F. Underwood of Chicago, asking me to write a Christmas article for the *Religio Philosophical Journal*. I began, I think, the next day and outlined an article, touched it up a little every day until Thursday last, when I type-wrote it and sent it off. This morning I was looking over the LIGHT OF TRUTH and almost the first thing that caught my eye was the little article of Carrie M. Smith about Christmas. She asks: "Why should I, a Spiritualist, celebrate the supposed birthday of Christ?" Then she says: "I shall not keep Christmas."

Her whole article could have been taken, verbatim, from mine with scarcely the changing of a word, and the ideas conveyed were certainly identical, and they must have been written at or about the same time. I will quote some from my article: "The perpetration of some great wrong, the victory over some weaker nation, the massacre of its people and the dividing of the spoils of war, the rejoicings, feasting, and giving of gifts was the first inception of the festival, so what could have been more appropriate than that the Roman Catholic Church should capture the day and use it as a day upon which to celebrate the nativity of their Christ; the inception of their religion, a religion of fraud, of humbug, the most gigantic that ever was foisted upon a priest-ridden, God-cursed world; a religion that has caused more wars, bloodshed, more wrong and injustice, more misery and crime than all other causes. Now why should we Spiritualists, Free-thinkers, Agnostics, even Materialists, celebrate the day? What part or lot have we in it? What part or lot do we want to have in it? Would we celebrate the day the British were victorious over the continental armies? or the day General Custer and his little band of heroes were massacred by the Indians? I think not. Then why in the name of all that is good and holy, do we celebrate the inception of the Roman Catholic Church. Because we don't think—we don't want to celebrate the inception of a wrong, and thus aid and abet that wrong, do we? We do it when we make a feast day of Christmas. We certainly agree in all essential point as regards this life; we all want our liberties, and rights, a free press, free schools, free speech, an open World's Fair, and the privilege of kissing our sweethearts, wives, and babies on Sunday, we certainly agree in all this, then why should we wrangle and quarrel all our mortal lives about what may or may not occur in the next world? Thus destroying our usefulness in this, by presenting a divided front to our common enemy—the Church. Now let us all join hands and place shoulder to shoulder and work together in this life and when the curtain drops on this mortal strife, either you (Agnostics and Materialists) will take up the journey of life anew with us or we will lie down with you in that eternal sleep that knows no waking, and we will be thoroughly jagged then; so why not now? Let us make a holiday of our own, and out of whole cloth, too, and if one is not enough, and I don't think it is, let us make four, one for each season of the year.

Let's celebrate the day Tom Paine was born,  
The day the tree of liberty was planted,  
The day our flag was first to victory borne,  
Or Hydesville children heard the raps undaunted.  
But let us never, never celebrate  
The day on which such cruel wrongs were sprung,  
Or pass with them the appetizing plea,  
Or let their dainties touch a freeman's tongue."

These quotations may not be exact, as I kept no perfect copy of the article, but they are enough to show that another free-born American was thinking, and thinking right, at the same time I was. I would be pleased to have her write more fully with regard to her thoughts, while writing that little article. I feel that she did not tell all she thought, and I want her to let out all that kind of thought, it is the kind that will do the world good, it is time we of this nineteenth century began to think for ourselves, and when we do, we will certainly quit celebrating the inception of a wrong, myth, lie, and fraud. With many kind wishes for the success of the LIGHT OF TRUTH and its editors, managers, and writers, I am ever yours in the hope,

S. T. SUDRICK.



## Spirit Message Department

## OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Ninth Streets. Doors open at 7:30. No one admitted after services have begun. Questions to be answered from the room will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one inquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. 5. The name of the questioner must be attached.

For justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to receive in these columns. All communications concerning this department and questions from abroad must be addressed to: C. C. STOWELL, Room 2, 206 Race Street, Cincinnati, O.

## REPORT OF SEANCE.

Tuesday, December 20, 1892.

## PROLOGUE.

Whilst the spirits are rejoicing at the advancement which mortals are making—coming forth with your joy—the sound echoes back and forth from the north to the south, and from the east to the west; and as each spirit incarnated looks up towards the spirits freed from the body, the latter reach down and meet them in joy and gladness, trying to guard them and direct them to a higher and truer life; trying to teach them grander lessons than they have ever been taught; trying to teach man his own responsibility; trying to teach them the necessity of loving their brother more and more; trying to teach them to throw out holy, pure thoughts, that those who are lower down may be brought up by the thought element that you and the spirit world throw out toward them. And, friends, as we feel so happy this afternoon to meet you here, we wish to say that we will try to do all we can to repay you for coming. We will help you as best we can to answer your questions, and try to bring you new thoughts and to help you up that you may help your brother, and that each one climbing the ladder of knowledge may by-and-by enter the realm of bliss educated spiritually. There is nothing so sad as a spirit freed from the body ignorant of spiritual things—held down by dogmas or creeds, fearful to investigate for fear of doing wrong and bringing upon himself dire punishment. O friends, how rejoiced we are in spirit to know that hundreds and thousands daily are opening wide the gateway for the angel friends to enter, and teach them new truths, and teach them to be wise, to know themselves, one of the greatest duties of mankind. Yes, friends, each one of you who has received this positive proof of eternal existence, each one of you who has held communion with your loved ones should not hesitate to tell it to those with whom you come in contact. You should say "come with me that you may see, that you may hear and know that at some time in some place you must face truth when liberated from your body, you must stand face to face with your loved ones. If you do not know these truths come with me that you may learn." We pity every one who enters the spirit life ignorant, for it is not always their fault. But friends, let no one hold you by authority, come out and view the truth and clasp hands with the spirit friends who stand beside you rejoicing in the liberty of the spirit.

## QUESTIONS AND ANSWERS.

QUES.—What is the position of the spirits so far as your observations extend, upon the policy of the Roman Catholic Church in the United States.

ANS.—My dear friends, we, as spirits from the other side of life, looking down upon you, yea, mingling with you day by day, and witnessing the struggle that is going on against liberty of thought, against liberty of the religious world, are banded together to prevent any such calamity as combination of Church and State from coming to the United States. Let those who hold to Catholicism worship in their own way, but let them not interfere with those who have a more liberalized religion. We would say let every Church attend to its own business. The spirit world has drawn closer together in order that it may help you in the coming crisis, for there is a crisis close at hand. There is a time coming when man will have to step forth and declare that he is free to think and to act as he pleases, and we will strengthen and help you when the time comes. It will be a trial for the souls of men. But, if you ask me who will conquer, I will say to you that truth prevails forever; all else will fall. So, looking down upon the earth plane and seeing the clouds arising, possibly not larger than a man's hand, but still seeing it rising, grasping, first one and then another of the privileges of your free country, seeing them trying to control your schools, and trying to force men and women into the Churches, we come close to you that we may unseal your eyes and open your ears, that you may see and hear the roar of the coming tide, that you may not be caught asleep, ready to meet the foe, and say thus far and no farther. This is the work of the spirit world. See to it that they gain no power over your schools, and see to it that you have free education, for in education is your salvation. O, friends, they will undertake something so mighty that it will fall back and crush itself, for the spirit world will be as an army, and it will be as of days of old. Yea, you will come and hold back the enemy until you will have reinforcements from the spirit side of life, and these will help you up and out of this dire calamity which seems to be approaching you, and truth shall conquer, and this shall be the land of the free forever.

QUES.—In LIGHT OF TRUTH, November 26th, on the subject of obsession, a spirit states that he took possession of another person's body and lived in it for three years, and left him in a strange place where he knew no one and could not recognize the condition he was placed in. In cases of obsession, what becomes of the spirit in the meantime of the rightful owner of the mortal body? Does he or she advance or retrograde in life?

ANS.—In answer to this question, friends, I will say, as I stated on a recent Tuesday afternoon, that the spirit for the time being was held prisoner in his own house. It is as one asleep. There can be no possible advancement for the spirit so held. The spirit that takes possession of the body is the one that rules it as long as that spirit can hold the body. If the spirit belonging to the body should become conscious of his condition, and should struggle to free itself, unless the spirit that holds it becomes weakened, or the spirit so held becomes stronger in will-power, it cannot be liberated. But should the spirit awake or be helped by other spirits to awake, or be able to act for itself, or bring forth strong will-power, it might release itself from this spirit, or might be able to compel the intruder to leave the body. There is no advancement for any spirit held in prison.

QUES.—For over three years I have been controlled to speak in a foreign language, and have been promised for the last two years that in a short time I would speak English. I do not realize that I have progressed satisfactorily in that direction. I am always conscious, and never refuse to be controlled. The control I believe to be of a high order. Can the control of this circle tell me why my controls do not or can not speak English through me?

ANS.—The controls which hold this man must be spirits who have never come in contact with spirits who converse in this man's language. Consequently they bring to him their own language. I would advise the gentleman to seek some who can interpret this language, or, if not that, to request his

control to bring to him some one from the spirit side of life who would be enabled to interpret the language given. I have seen this oftentimes. Some times an Indian will take possession of an organism, who cannot speak the English language. He will talk in his own language, and keep it up for a number of years, until finally, by coming in contact with other spirits, and also individuals upon the earth plane, he learns to converse in the English language. So the spirit who holds this man may finally learn to speak his tongue. It may take them a long time to learn it, but by and by they will learn it. If he should tire of this, I would advise him to seek some one who will throw the hypnotic power over him, or produce a mesmeric sleep, and thereby put around him other conditions whereby his controls will be able to do better by him.

QUES.—If spirits deny a creator, do they accept Darwin, Wallace, and Spencer's doctrine of evolution, or is there an evolution of species under its own distinct laws? Dependent evolution. As humanity derives consciousness from the soul, is there an evolution of the soul?

ANS.—All spirits and Spiritualists hold that what is has always been in some form. I cannot say that I endorse all of the ideas of any of the parties spoken of. I am a spirit. I know that I have eternal existence. I have been, am, and will be, and I know we have evolved out of one condition into another, and as we involve and evolve out of conditions, we grow higher intellectually, which is proven on your planet, for the man of to-day stands high in intellect. Fifty years ago no man upon the face of your earth plane would have accepted many things which are in common existence to-day. And, in speaking of species, we would say that all species, whether animal, human, or otherwise, fill in their places in harmony with nature, and become more perfect as the years roll round. I may surprise some of you when I say that we have animals in spirit. But there is nothing lost in nature, not an atom of that which is can possibly be annihilated, and what is to be is here at present, because you have within yourself, as it were, that which will be in the eternities. What is to-day has always been and always will be. These questions are more than I can possibly even touch upon to-day, but remember that you must grow wiser and better. Evolution is eternal, it is eternal progression from the lower to the higher condition in all conditions of life. To day you have not men who would kill you and eat you in this part of the world, as long ago, although there may be such on your planet where men are ignorant and have not the advantages you have had. What has brought you up out of this? It is the evolution of the soul.

QUES.—What is the mission of Spiritualism in individual salvation?

ANS.—The mission of Modern Spiritualism in individual salvation is to teach man his own responsibility. Man has been taught that he dare break the law, that he dare live a careless life, that he dare do many things providing that before he has passed over to the spirit side of life he would say "I believe upon Jesus Christ," and then he would pass into the realm of bliss. But should he pass out without saying I believe, then would he be sent to a place of punishment. But, friends, this is not true. I taught this doctrine myself, because when I sojourned upon this earth plane I considered it true, but when I passed to the realm above and found that I was accountable for all that I had done, I was delighted to discover that I could return to the earth plane and undo some of the error I had taught, and that I might teach a truer doctrine, tell man that he must be his own savior, and must live a more perfect life. No one can grasp all knowledge in one day. No one can reform a life in one moment. You must live each day to your highest; you must do that which is right for right's sake, not for fear of God, for there is no God that will send vengeance upon you. There is no God that will place a crown upon your head and a harp within your hands. But there is good. We will spell God with two o's, and will say that God is all that is good, and all that is good in you is God, and the divine principle which is implanted within every one of you is that which you are to live by. If you live every day to the highest of your knowledge and upon entering your closet at night and looking down deep within yourself you find there naught to condemn, you find you are at peace with self and at peace with your brethren, then you are at peace with the world, you are at peace with God and you have learned some lessons that day that has placed you one round higher upon the ladder of life. And so, friends, the spirit world comes to teach you that you are your own savior, and that the only road to happiness is to be true to self, be true to your brother, and stretch out your hand toward all mankind, and help them up as you would have them to help you if you stood in the same place in which they are standing to-day. If you take the New Testament and read the life of Christ, your elder brother, you will find that he searched for those that were suffering, that he searched for those who were in need. Go and do likewise, and by following the example of the lowly Nazarene he may help you to save yourself from condemnation, for you will be the one to condemn yourself if you miss happiness in the by-and-by.

QUES.—May we be silent yet efficient workers in the cause of reform?

ANS.—Yes. You can work silently and throw from you thoughts which will help you and help the cause, and help bring about the reform so much needed by your country. Band together as a brotherhood; let love bind you close and then send out thoughts of kindly feeling to those who are in ignorance, and may that love be so pure and so perfect that those seeing you may hasten to follow in your footsteps. May they all understand that you have learned of a holier and a higher knowledge, and may they understand that the communion of the spirit world has brought to you peace and happiness under all circumstances. And, friends, whatever you do be united with one another.

## SPIRIT MESSAGES.

Julius Laroge.

I desire to send my love to my mother and three others who are so near and dear to me. I want them to know, although they have placed my body in the ground, my spirit hovers over the home every day. Oh, what an enjoyment it is to be able to answer my mother's request in this way. Fathers and mothers who have lost their loved ones need not sorrow, for they are not far away. I will try to manifest in the home in such a way that my mother shall know that her son is with her, that my mother shall know that whatever thought she shall send out toward me is understood. There are three on the spirit side who join in sending love to mother. I am from St. Louis, Mo.

Joseph and Katherine Steever.

I desire to speak to my aunt Sarah. I am glad to be here this afternoon. Mother is with me; we are all together, and I want you to know that I am with you in the home. I want to make a promise to you. It is, that I will endeavor, and I feel that I will succeed, in showing my face to you in the third city from this city. Do not be discouraged, but know that all things will be well with you in a short time. We will endeavor to speak to Martin in a short time in the way he desires us to speak.

R. P. Wilson.

Good afternoon, friends. I come here this afternoon by permission of the guides. I also desire to send a love mes-

sage, for I know that the door is wide open, and I know that the message sent will be received. I want my dear ones to know that father is not far away. I want my dear sister to know that I am with her often, helping her in the work. I want her to know that I feel grateful to her for the many kind thoughts that she has sent out to me since I have passed to the spirit side of life, and I want all of the friends who were so kind to me in earth life to know that I have not forgotten the many kind words they have given. I have forgotten nothing, and I return to say to them that I will help them in every possible way. I am not old now, but young, and although I passed four score years on the earth plane, I was ready for the spirit realm, and am young and ready to do many things. There is no one old on this side of life, and, friends, you never grow old in spirit here. When you look backward and count the years, and then look onward, you will say: "Can it be possible, why I do not feel old," and so the spirit does not grow old, but grows broader day by day, learning new truths and seeing new beauties; and when we return to earth we try to impress on our dear ones all that is beautiful, all that is grand; and try to teach them that they shall live forever. I am from Cleveland, O.

James Lillie.

I desire to send my spirit love to my loved ones. I want them to know that whilst I have not received all the happiness that I expected, yet I feel that I am as happy as I deserve to be, under the circumstances. No one has a right to usher himself into the spirit world before his time. And as I grew impatient, I must expect to suffer remorse, but I know that in the by-and-by I will be happy. I know that I will grow into the condition which will bring me peace. I belong to your city. I have been gone for a good while, and it was supposed that I took an over-dose, and I did, and am suffering the consequences. I bring my love to four who will read this and understand it.

Maud and Louis Morine.

These spirits seem to be sisters, and they bring messages of love and cheer to the father. They say, "Tell father we are often with him and often manifest to him. We are always glad when he goes to a place where we can come to him." They are from Chicago, Ill.

Tom McGowan.

I have been trying for a long time to get back to this plane, feeling that I might do some good. I was a wicked man when I passed out, but I have had a great surprise. I little thought the evening I attended the theater and was so lively with my friends, that I would soon be cold and still in death, but that change must come to all men, they must realize it. I was in the bloom of youth, life, health, and activity; I was not a real good man. I had bad associates and was real bad when I was taken away from the earth plane, but I want my friends up North to know that is all over, that I have met friends who have helped me out of that condition, and that I feel grateful to them. I am from Duluth, Minn.

Charlie Howe and Willie Cressey.

I desire to communicate with my mother in New York City. I was taken away from the dear ones, but they know now that it was for a purpose; they know I could not have remained upon this earth plane and been sane, but I would have been an insane person if I had been allowed to remain in the body. Tell my dear mother that Aunt Anne comes with me, and Willie Cressey is often with me. Willie sends love to his parents.

John Wood.

I desire to be remembered to the friends in Allegheny. I am from Allegheny City, Penn.

Benoni Newkirk

Comes and brings with him James and Charles Cathcart, of Laporte, Ind. They want the folks up there to know they are often with them and are not dead at all and often try and impress them that they are there. This spirit seems to be connected with White Water, Wisconsin.

Bell Abbott.

This spirit comes to her husband. With her comes Serrouse to Frank M. and Mary Abbott, of Indianapolis. They have often longed to come to this circle-room and to lend a hand. Bell says her husband will get better.

James B. Howard.

Tell the folks at home that he is still keeping accounts, but does not keep them around his cane. He keeps accounts of different kinds. He comes to the dear friends in Duluth, Minn.

W. Butts.

Says he wishes his wife could realize more fully that the spirits do return, for it would be such a benefit to her. He sends greetings to Mr. Jansen and tell dear Sister Ellsworth he has met her controls and she is developing all the time and seems to be receiving new power. I am from Peoria, Ill.

George Burke.

Sends kind greeting to Lizzie Bailey, of Louisville, Ky. He knows it all now and does not doubt a bit. This lady will be glad to receive the message because she will know better than the medium what it means.

J. R. Fowler.

I am glad to be here, and I desire to send my love to one in a far-away place. I desire that they know that I have progressed in spirit life, and that I have cast away from me the old ideas, and realize that a man in earth life must learn the great lesson of the spirit. They must learn spiritual truths. They must do that which they know to be right if they desire happiness in the hereafter. I tried to do this, I tried to live right, I tried to do right, but I had not the right idea of the spirit world, so I return again to you this afternoon to say that I am glad that the spirit world is just what it is. I am glad that each one is rewarded, shall I say, for all that he does. For every good act we receive happiness, for every evil act remorse. So see to it, friends, that you are not neglectful of the law. I was a teacher and thought I knew it all. But I find I have much to learn here. I am from Portland Oregon.

The numerous A. P. A. organizations which are being formed all over the country receive a great deal of their aid from the lodges or camps of that order in Omaha, Neb. The A. P. A., or American Protective Association, is very strong here and is rapidly growing. Just why it should have a firm hold here can not be easily explained. Perhaps Catholics have been in former times somewhat greedy for office. This is charged, and as there is nothing stronger anywhere than the principle of reaction in religious affairs it is probably true. However that may be, Omaha is a veritable nest of anti-Catholics, and there are about forty A. P. A. lodges in this city and South Omaha. The voting strength of the order consists of nearly half the entire votes of the county. During the recent conventions before election this A. P. A. element controlled—naming congressmen, representatives, senators, and councilmen and electing nearly every one.—In Chicago the members of the A. P. A. are said to number 60,000. The South has not yet awakened to this desideratum.—Exchange.

## The Progressive Lyceum.

## Opening Song.

1. Ho! my comrades, see the signal,  
Waving in the sky.  
Angel hosts are now appearing,  
Victory is nigh!

CHORUS.  
Hold the fort, for light is coming,  
Angels signal still.  
Raise the banners high before it,  
By their help we will.

2. See the mighty hosts advancing,  
Error leading on;  
Mighty men among them falling,  
Courage almost gone.—Chorus.

3. See the glorious banner waving,  
Hear the bugle blow.  
Spirits gospel plan shall triumph  
Over every foe.—Chorus.

4. Pierce and long the battle rages,  
Now our help is near;  
Bands of angels still are near us,  
Cheer, my comrades, cheer.—Chorus.

## Silver Chain Recitation.

What is the Lyceum?  
A school of liberal and harmonious education.  
What is its object.  
The unfoldment of all the faculties in their due order and degree.

How is this attained?  
By first removing all obstacles to self-development and then providing appropriate intellectual food.

What are the three great divisions of its study?  
Our Physical, Mental, and Spiritual Nature.

How does it accomplish physical education?  
By a series of calisthenics and marches.

What is its method of mental education?  
By such instructions as awaken the reasoning powers, with thoughtful discussion.

How is the spiritual cultivated?  
By correct instruction in man's spiritual relations.

What is its foundation principle?  
Harmony.

What is its chief object?  
The perfection of character.

What is perfection of character?  
The perfect balance of every faculty of the mind and subordination to wisdom.

## Lesson. Suggestive Outline.

[NOTE:—In the discussion of the lesson it should be a fundamental rule never to be departed from that in which all are expected to express their views fully and freely, there must not be any indulgence in personality or antagonistic debate. It is the truth, not what any individual thinks the truth to be, that should engage attention.]

## THE MESSIAH—THE CHRIST IDEA.

The idea of an incarnate, divine mediator between God and man of great antiquity.

Was Jesus the first incarnation of this idea?  
No. The Persians had a savior god called Mithras; the Cabalists called theirs Metatron; the Platonized Jews of Alexandria, Logos, or the Word. The Hindoo savior is Krishna; the Egyptian was Horus; the Greeks Apollo; the Aztec called theirs Quetzalcoatl.

How many saviors are there?  
The most conspicuous number nearly a score.

Were they of similar parentage?  
All were born of virgins.

Were they miracle-workers?  
Every one, and proved their mission thereby.

What is held as their birth-day?  
December 25th.

Why?  
Because it marks the return of the sun from its journey to the south.

What is the kernel of truth in the Christ-idea?  
The Christ-child was a divine child—every child is divine, and as such capable of infinite perfection. Every child is a son of God, inasmuch as it is the incarnation and individualization of the Infinite Spirit.

## Closing Song.

## SPIRITUAL FELLOWSHIP.

1. Bless be the tie that binds  
Our hearts in holy love!  
The fellowship of kindred minds  
Is like to that above.

2. We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows  
The sympathizing tear.

3. When we asunder part  
It gives us inward pain;  
But we shall still be joined in heart  
And gladly meet again.

4. This glorious hope revives  
Our courage by the way;  
While each in expectation lives,  
And longs to see the day.

Written for the LIGHT OF TRUTH.

## A FLOWER SEANCE.

A. ROSE.

For the benefit of the readers of your most excellent paper, I beg space enough to say something in regard to a seance lately held in Indianapolis, Ind., by Miss Lizzie Chillis who has that grand rare gift of materializing flowers, and also that of slate-writing and independent voices. Miss Chillis is well known in this part of the country as being the most liberal and energetic young lady of nineteen years old. She never grows weary as an instrument in the hands of the angel world in enlightening humanity. She is continually, through her powers, making new converts to our glorious cause, and clinches those who have already received the knowledge.

I was invited by a friend to attend a flower-seance of this medium. I must say it was grand. We, with other friends and the medium, were seated around a large dining-room table. The latter told us to clasp hands, which we did. Then the control came and spoke independently, telling us what conditions were needed in a seance of this kind and then retired. In a minute the flowers came, one by one on the table, some being handed to us. Then, all at once, there was a very peculiar odor in the room. It seemed as though every one in the circle was going to sleep. By request of the circle we asked if the seance could be closed. It was granted, and when the gas was lit the whole table was full of flowers. We noticed three beautiful flowers that had the odor referred to. A gentleman in the circle took one of the flowers over to a florist and asked if this flower grew here in our city. He was informed that it was a Southern plant, called cape jessamine from Florida.

Miss Lizzie Chillis also has a lady control who entertains the circle while the flowers are coming by singing sweet songs during the time that her medium is talking. This was also regarded as a splendid test. Miss Chillis has a grand future before her with such gifts.



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## Miscellaneous Articles

## THE NEXT WAR IN AMERICA.

In his memorable address to the army of the Tennessee, at Des Moines, Iowa, 1876, General Grant clearly intimated that the next great civil conflict in this country would be between Romanism and Protestantism, between ignorance and intelligence. It is a wonder that the clash of arms is averted, and we presume it will come just as soon as Rome deems it expedient to precipitate armed resistance to the school tax. Numerous hints have been given by Romish prelates in this direction, and constant sneers and insults are heaped upon our free school system, and the vilest attacks are being made upon it by its enemies at every opportunity. The American people are extremely good-natured and patient, but their patience will soon be exhausted. We can not see how the loyal citizens of this republic can much longer tolerate the insolence of the Romish hierarchy, knowing that it is the avowed purpose of the Pope's representatives in the United States to cripple and destroy the public schools by every means in their power. What can not be done by trickery, as in Minnesota, will be done by electing Romanists and Protestant allies to the various State Legislatures. This plan was the one suggested by Leo XIII. in his encyclical letter of November 7, 1885. Said he: "All Catholics should exert their power to cause constitutions of States to be modeled on the principles of the true Church."

The recent onslaught upon the public schools by E. F. Dunne has awakened many Protestants in this city to a realization of the perils which threaten our schools. He said that our schools are a "standing disgrace to a country claiming to be a champion of liberty," and that "one of our first duties is to wipe away this national disgrace." His precise idea as to how the schools were to be wiped out can only be conjectured. Perhaps he thinks these Hibernian military companies belong to the "holy Roman Catholic Church" are just the thing to accomplish the purpose.

We do not doubt they have the will if they only could find a way. But they well know it would be suicidal to attempt an overt act. How like the ravings of a maniac was this sentence from E. F. Dunne: "There has been forced upon twelve millions of our fellow citizens a school system upon which is the blot of injustice and shame, and those who defend this system would defend any atrocity that will tend to perpetuate the fearful robbery." Is not this a fine compliment to Americans who support and defend their cherished national system of education? They will remember this insult, and Dunne and his Romish sympathizers and abettors will pay dearly for this.

The Catholics who met in Newark, N. J., in September, gave a blast against the public schools. They sounded the tocsin of war when they resolved that "The public schools are abominable in their very nature." One priest claimed that there is only one school worthy of the name, and that is the parochial school. He said, "It is nothing less than a tyranny, which I can not but call barbarous, for the State to claim the right of educating the children. It is tyranny of the most oppressive character to compel the parents to pay for schools to which they can not send their children." One resolution reads thus: "Let the hand be secured that strikes at our Catholic schools." The motto of that Popish convention was: "No concession to Americanism in any form." All this is ominous. A storm is brewing; a revolution is bound to come.

Well, the American people are growing wiser in this matter. They are watching the course of events and making up their minds as to the best policy in dealing with the enemies of the school system. Against a division of the public funds they have set their faces like a flint, and if the Roman hierarchy gives the word, which, as Mgr. Capel said, would be like a click of a trigger, to put a musket at the breast of every collector of the school tax, the hierarchy will sign its death warrant in America, and every armed foe of the schools will emigrate to Canada or purgatory. The people of this country remember the wise words of Garfield: "It would be dangerous to our institutions to apply any portion of the revenue of the nation or the State to the support of sectarian schools," and those of General Grant: "Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school." We are no alarmist, but events cast their shadow before, and facts seem to point to a war on the school question.—*Protestant Standard.*

## SPIRITUALISTS INTERESTED.

Spiritualists all over the country are deeply interested in a Muskegon man who is going to find out all there is worth finding out, or he will know the reason why. He proposes to die in a hermetically sealed jar so that his spirit can not get away before his friends have an opportunity to interview it. He is dying fast of consumption and the big jar is standing at his bed side waiting for him to be popped in just as the death rattle begins to sound. A system of wires passing through the cylinder will enable the living folks to interview the detained spirit provided all the calculations are correct. Of course, a great deal will be settled by this experiment. I no message comes over these wires it will be proved that there is no hereafter and no such thing as a spirit. It is very kind of the Muskegon man to take all that trouble.

The above clipping has been sent to me by two different parties, both parties asking my opinion of the matter. And my answer is that I begin to believe that a fool or a crank is born every minute. In the first place man's soul is simply an individualized spark of intelligence and nothing more. If, (as I am informed from the spirit side of life) man is a scintillation or a spark from the divine energy, or the great spirit, or the great over-soul, or whatever you choose to call it, then it follows that there is no situation where that spark can be confined any more than the thought of man can be confined. So if any crank on earth wishes to try to confine man's soul and spirit, he can try the matter while he is in good health and not wait until dissolution of the body takes place. Let him shut himself up in his glass case and have it sealed up for an instant, and see if it stops his thought or spirit from penetrating to the utmost ends of the earth.

Spiritual things must be tested by spiritual things and material things will not apply to spirit at all in any case whatever, and here comes in the trouble with many persons in accepting Spiritualism. They can not accept it except in a material way. And to become a true Spiritualist we must accept our spiritual matters in a spiritual manner, and in a spiritual sense.

A glass case is no detriment to the sunlight, and it is just as light inside of it as outside. And so with the illumination called spirit, it can penetrate just as easily as sunlight and in many situations far better. Does our Muskegon experimenter suppose that when a mine caves in and shuts, perhaps twenty-five souls, hundreds of feet below the surface in a solid mass of rock and earth, that their living souls are doomed to live to all eternity within the confines of the earth? Not at all. For there is no situation when a spirit can be confined below or above the earth, in all cases it seeks the divine fount from whence it came.

Fraternally yours,  
I. W. DENNIS.

The Church of Rome "persecuted Harvey for having perverted the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus."

## LITERARY REVIEW.

THE NATURE AND AIM OF THEOSOPHY. The Secret Doctrine of the Ancient Mysteries. By J. D. Buck, M. D.

Those who wish to learn what Theosophy is, as understood by those best qualified to know, can not do better than to read these admirable essays. Those who are fortunate in being acquainted with the author, will give greater weight to his words. An eminently successful physician and surgeon; a man who has devoted his whole life to the study of science; pre-eminently honest in investigation and expression, though we may differ from him, we can not for a moment doubt his sincerity. We think Dr. Buck does not place sufficient value upon spiritual manifestations, that he places the old "wisdom religion" and the mysterious far above their true worth, but his conclusions by a fine balance of these deviations, are in the main such as no Spiritualist objects to. He thus defines the scope of his theme: "Theosophy differs from all known religions in their outer garb, or exterior interpretation, while it agrees with all and unifies esoteric doctrine, in which is the foundation of all great religions." It will thus be seen that the subject is inexhaustible and co-extensive with eternal nature. Exactly the same words apply with equal force to Spiritualism. We accept Theosophy with this definition because it is a part of Spiritualism, which is the living fountain of many old faiths and the actual reality of the vagaries and dreams, of the ancient occult and mysterious; presenting demonstration and knowledge in place of assertion to be received by blind faith.

The December number of *Jennett Miller Illustrated Monthly* contains many special features, some pertaining to Christmas tide. Mrs. Jennett Miller has three pages of matter about dress, books, and chat particularly interesting to women and young girls. There are numerous timely articles of interest to the housewife. Miss Mabel Jennett's sterling book on Physical Culture is still given as a premium to subscribers. Price \$1.00 with premium. *Jennett Miller Illustrated Monthly*, 114 Fifth Avenue, New York City.

## OH, LORD!

That large body of sciolous popinjays called "The Christian Workers," has recently been holding a convention in Tremont Temple, Boston. We regret devoting the space to such a base use, but can not refrain from taking a little extract from a column report of one day's proceedings as found in one of Boston's great dailies:

Mr. Howland continued: "I used to be all right in my mind—as easy as an old shoe, while my barrel was headed up, but when the Lord took the head out I saw what I was. Why, I saw a lovely young girl the other day, I don't believe she ever kissed a man in her life, and she told me she'd got the Lord, and she was so happy she could kiss a colored man. Why, I used to get so mad, though I kept a smiling face. But when the Lord took the head out, oh, my! how glad I was! And the spirit of God came along, and we just had a little talk, and smash! went the barrel head. When the Lord has talked with you and just given you a little praise, why, you don't care about human praise any more. Dear friends, if you'll let Christ come and live in you, why, there'll be the spirit of Christ in you." "Time's up," called the president, and though the audience begged for one minute more, both the president and the speaker refused it, saying, "God bless you; get rid of yourselves." Mr. Howland left the platform.

Beautiful, is it not? And this is the kind of stuff that newspapers print to the exclusion of sound spiritual philosophy. A column or two will be given to this rot, while the words of a philosopher or an account of his life and death will be dismissed with a half dozen lines.

## SLATE-WRITING IN PUBLIC.

(To the Editor of the LIGHT OF TRUTH.)

On Sunday evening, December 4th, I witnessed one of the most convincing demonstrations of public slate-writing I think I or any other person ever witnessed. We had a fair audience and very harmonious conditions. The seance was opened by Mrs. L. Fitch, who gave tests from the rostrum for about an hour, which gave great satisfaction. Mr. Fitch then took the rostrum and we had a few remarks from his guide which were direct to the point. He spoke of the magnetism and of the necessary conditions it requires for spiritual manifestations. There were at least ten or twelve pair of slates brought by the audience. I brought a pair which were fastened with screws in each corner, and sealed with wax. Out of the entire number of slates brought by the audience there were only two blank slates; some contained four or five messages. On mine, which were sealed, I got a portrait of my guide, which would do an artist credit. It is pronounced by all who have seen it the most remarkable piece of spiritual work they ever saw. The medium then produced a pair of his own magnetized slates, washed and dried them in the presence of the audience. Then getting a string started down from the platform to have them tied, when a gentleman stopped him and requested to put him to a test, which (after consulting his guides) was readily granted. His request was that he might make a cross on the four sides of the slates, then see if the spirits could manifest. The material used was chalk, and the crosses could be seen in any part of the house. The slates were then tied and given to a gentleman in the audience, and when opened were found to contain several messages, which were all recognized, the writing was in various colors. Now for the test, the gentleman who made the crosses said, "If the writing comes over the chalk marks I am done; but if the marks cover any of the writing, then I know it is a fraud." When carefully scrutinized it was easy to see that all the writing passed through, or rather over the chalk marks. Now these slates were never out of our sight for a second, and there was no chance for deception. It gave such general satisfaction that I thought it my duty to write it up. As for me, my slates could not be purchased at any price, for I know they are of the spirit and could not be otherwise. Mr. and Mrs. Fitch's permanent address is 25½ Sixth Street, San Francisco, Cal. We remain yours in truth,

MR. AND MRS. D. DUNBAR.

No. 3 Haight Street, San Francisco, Cal.

## A PROGRESSIVE LEAGUE.

A society called the Patriotic League has been formed, having its headquarters at No. 45 Broadway, New York. Its aim is to educate the youth (of both sexes) of the nation into earnest, intelligent, and patriotic citizens. The league is non-sectarian, non-partisan, permanent in character, and national in scope. A three years' course of reading and study will be pursued, modeled after the Chautauqua plan, by individuals and circles. The course will include subjects relating to the duties and privileges of American citizenship, such as the Constitution, American history and biography, the rise and development of democratic institutions and their underlying principles, which are equally the principles of good character. The management will consist of a council, with the following members: Edward E. Hale, John Jay, Dorman B. Eaton, and James A. Beaver; an Educational Committee (Thomas M. Balliet, Walter L. Hervey, Mary Lowe Dickinson, J. W. Hegemen, Edward E. Hale); Trustees (William I. Washburn, Frank Russell, Henry B. Hammond); and an Executive Committee (John A. Cass, Mary L. Dickinson, L. S. Maynard, Wilson L. Gill).

"Ireland, Old Ireland, free and independent Ireland, refused for nearly 1,200 years to acknowledge the Pope, and pay to him St. Peter's Pence, and he brought them into subjection by the sword of England."

## SPIRITUAL BOOKS.

For Sale at the Office of THE LIGHT OF TRUTH.

Room 7, 206 Race St., CINCINNATI, OHIO.

The following list contains most of the best works on the philosophy and science of spiritualism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter, or draft on Cincinnati or New York. Do not send drafts on local banks. Stamps will positively not be taken in payment. Send all orders and make all remittances payable to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book is written for an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabin." It should be read by every man, woman, and child who love their country, their religion and their God. Price, 50 cents, cloth and gilt, \$1.25. Paper cover, 30 cents. Postage 5 cents.

Life in Two Spheres, by Hudson Tuttle. In this story the scenes are laid on earth and in the purpose of presenting the spiritual philosophy of Spiritualism. The questions which arise on that subject are answered. The Spiritualist will be delighted; the skeptic will find it invaluable. The church member gains a full and perfect idea of the teachings of Spiritualism. 24 pages, postpaid. Price 50 cents, cloth and gilt, \$1.25. Paper cover, 30 cents. Postage 5 cents.

Studies in the Outlying Fields of Modern Science, by Hudson Tuttle. This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no application, by referring them to the common cause and from them arise the laws and conditions of man's spiritual being. It is printed on fine paper, handsomely bound, 254 pages. Price \$1.50, cloth and gilt, \$3.50. Postage 5 cents.

Religion of Man and Ethics of Science, by Hudson Tuttle. Not service trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man, the eternal progress toward perfection is the foundation of this book. 130 pages, finely bound in muslin, sent, postpaid, \$1.50.

What is Spiritualism? Rules for the Formation of Circles and Cultivation of Mediumship; the Names of Eminent Persons who have Accepted Spiritualism; Their Testimony, and a List of the Best Publications on the Subject, by Hudson Tuttle and Dr. John C. Wyman. A tract for missionary work. An eight-page tract, designed to give a clear and comprehensive view of Spiritualism and the character of its supporters. Single copies 5 cts., 7 copies 25 cts., 30 copies \$1.00. Cloth and gilt, \$2.50. Address: C. C. Stowell, Cincinnati, O., or Hudson Tuttle, Berlin Heights, O.

From Soul to Soul, by Emma Rodd Tuttle. This volume contains the best poems of the author, and gives a clear and comprehensive view of the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price, \$1.50.

Warfare Between the Living and the Dead, by C. C. Maynard. The most remarkable book of modern times. 12 mo., cloth and gold, 16 illustrations. Price \$1.50.

Antiquity Unveiled. Ancient voices of spirit reveal the most startling revelations of the past, proving Christianity to be of heathen origin. Introductory and conclusions by the compiler, comments on the spirit-communications by J. C. Stowell, former editor of *Mind and Matter*. Price \$1.50, postage 12 cents.

Gleanings from the Rostrum, by Hon. A. B. French. Contents—Dedication; Life sketch of the author by Hudson Tuttle; William Denton; Legend of the Redoubt; Mohawk; The Smiths; Conflicts of Life; Power and Permanence of Ideas; The Unknown; Future Life; Anniversary Address; Egotism of our Age; Dedication Address. 30 pages, cloth and gold binding. Price \$1.00, postage 10 cents.

A Little Pilgrim, by Mrs. Oliphant. A pretty story, full of spiritual thought and food for investigators. A good book to introduce to those seeking spiritual light and comfort. Pocket Edition, price 15 cents.

A Romance of Two Worlds, by Marie Corelli. Author of "Wormwood," "The Sorcerer," etc. No. 8 of the "Belmonte" Series. Price 50 cents, postage 5 cents.

The Occult Forces of Sex, by Lois Waisbroker. Three pamphlets in one binding, entitled: "From Generation to Regeneration," "The Sex-Question," and "Money-Power." Price 50 cents.

Helen Harlow's Vow, or Self-Justice, by Lois Waisbroker. This book is based upon principles which will red-empt women from the thrall of social despotism and wage-slavery. It should be found in every household, and its teachings promulgated by every parent. Good paper, well bound, good likeness of author. Illustrated. Price \$1.50.

Spiritual Songs, (hymn sheets, words only). Containing all the popular hymns for congregational singing. Among them "Happy Greeting," "Beautiful River," "Rejoice and be Glad," "By the Way," "We'll Meet Again," "On the River," "Nearer, my God, to Thee," etc. 8 pages. Price \$2 per 100, postage 25 cents.

Life Beyond the Grave, or Positive Proof of Immortality, by Dr. Wilson Nicely. A 32-page pamphlet of phenomenal experience. Price 10 cents, postage 5 cents.

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The



## NEWS FROM CORRESPONDENTS, Continued.

## LOCALS AND PERSONALS.

—The Ladies' Aid Society will meet in Grand Army Hall, Wednesday afternoon, January 4th, at 2:30 o'clock. All interested in the work are cordially invited to attend.

—We wish our readers and friends a Happy New Year. In return for which we request them to cease "driving poetry" at us. We already have enough for the whole of 1893.

—The *Psychical Review* for December contains a valuable article from our co-worker and contributor, Dr. J. R. Buchanan. The article considered is on "The Science of Psychometry."

—Wanted: test mediums and speakers of good moral habits. For terms and dates apply to Wm. Kline, vice-president of New Orleans Spiritualists Association, 197 Canal St., New Orleans, La.

—The Ethical Spiritualists hold services Sunday at 1 p. m. at 227 Main Street (Lincoln Inn Court), and at 7:30 p. m. at Hayman's Hall, Newport, Ky. Short lectures, talks, and psychometric readings by Mrs. M. E. Ricker, assisted by others.

—(1892-1893)—A grand spiritual watch-meeting will be held by A. White, assisted by trance slates, materializing, and trumpet mediums, and given for the benefit of the Society of Union Spiritualists, at G. A. R. Hall, 115 West Sixth Street, New Year's Eve, Saturday, December 31st, 1892. Tickets 50 cents.

—The Ethical Spiritualists of Cincinnati will hold services Sunday afternoon at 2:30 o'clock at 227 Main Street (Lincoln Inn Court—first floor), this city. At 7:30 p. m. services will be held at Hayman's Hall, corner Fifth and Monmouth Streets, Newport, Ky., both services being conducted by Mrs. M. E. Ricker.

—We are sorry to announce the illness of our worthy chairman of the Free Circle, Mrs. J. Clegg Wright, trusting, however, that kind feelings and good thoughts from our benevolent readers, added to her own, will be all the physic needed for complete restoration. Love is the greatest healer and safeguard against all ills of the flesh.

—Brother Willard J. Hall spent the larger portion of the last week in our city, and honored us with his genial presence much of his time. Mr. Hall is now in the front rank of popular and progressive speakers, and much sought after in consequence. His engagement's card is nearly always filled, and he never fails to please or instruct wherever called.

—Eugene W. Ward, a well known Spiritualist and former member of the Union Society, was stricken with heart disease on Christmas Eve, while out walking with a lady friend, and passed over shortly after. Funeral services over the remains were held at the residence of his brother-in-law at Madisonville, Tuesday afternoon following. Peace attend him in his new birth.

—Mr. P. King, of Ludlow, Ky., a prominent Spiritualist, called at our office last week. Mr. King is in the silver-plating and repairing business, having had many years' experience in that line, and any orders for replating or repairing of cutlery, table-ware, silver ware, or jewelry left at this office will be promptly forwarded to him. His address is 49 Ash Street, Ludlow, Ky.

—Professor J. Clegg Wright, of this city, who has been ill in New York for the past month, though not preventing him from attending to his missionary labors, has gone to Philadelphia, where he lectures the first Sunday in January (tomorrow). Mr. Wright has also a new book in press, which will be ready for sale in a week or ten days. Its subject is "Re-incarnation," and will undoubtedly furnish interesting reading. Address of the author is Box 413, Cincinnati, Ohio, although a letter addressed to Newfield, N. J., will always reach him at an early date when lecturing in the East. We also solicit in behalf of Professor Wright some happy thoughts that will cheer him up and restore his health.

—Last Sunday being Christmas day Mr. J. Frank Baxter made his sermons or lectures appropriate to the occasion at the services of the Union Society, G. A. R. Hall. Also did his music partake of the festivities of the occasion. Particularly well rendered was "The Star of Bethlehem" at the evening services, which elicited generous applause. Mr. Baxter's singing in general is a beautiful feature in his program of exercises, especially as he is such an accomplished musician. Accompanying himself on the organ permits of a harmony between the vocal and instrumental parts that lends a charm to the rendition, otherwise not attained perhaps. Thus with his fine lecturing, his music, and his marvelous tests of spirit-return and presence, Mr. Baxter is a much gifted instrument of the immortal world.—His subjects for discussion last Sunday were Christmas sermons, in a measure, though of more practical value to the real student, or one who is weighing evidence rather than faith or his heart's emotions on such an occasion as this. Mr. Baxter recalled the generally accepted facts of Christianity's rise from the life and teachings of Jesus of Nazareth, and the reason of celebrating the birth of one to whom they owe their religion. He did not doubt his existence as some do, though he believed his birth to have taken place in Spring rather than Winter. According to the record Jesus was born at the time of the tax-gathering. History places this at the beginning of Summer. That the shepherds were guarding their flocks in the fields at night about this time also points to a period of warm weather. But the 25th of December was probably taken from the sun-worshippers, which celebrated it as the beginning of a new solar year, but made applicable to the celebration of the Christian new year. Most of the past religions have some connection with the sun, and thus some of it has got into Christianity in its incipency.—While Mr. Baxter did not accept the superstitious beliefs in connection with Christ and Christianity, he saw no objection in celebrating the birth of the Nazarene; for should he return as a mortal, only Spiritualists would accept or recognize him after all. Christianity of today is a departure from that of Jesus. The latter never belonged to any sect, never preached in a church, drew no salary never wrote a sermon or advertised it, never proposed a church fair; but he did go among sinners, visited the sick, healed without a license, etc. So, should he appear to-day he would hardly be known by his adherents. The manner of celebrating Christmas also has something spiritual about it which recommends it to Spiritualists. The ancient Druids believed that spirits sought shelter in evergreens in Winter and remained there till Spring, and that by decorating their houses with it they also invited good spirits with their accompanying influences to come in. The English obtained their custom of decorating homes and finally churches the 25th of December from these Druids. Besides that it is a day that makes the sympathy of all hearts flow, and heaven be blessed for sending such a day to mankind. It is not merely a holiday but a holy day when all are engaged in a labor of love, one trying to make the other happy. Furthermore it is an angelic celebration, the whole history of the Nazarene being enveloped in angel or spiritual visitations, manifestations or mediumship. The story of angels flows more consistently from the lips of Spiritualists than those who would ridicule us for believing in spirit-return. And as for the humble origin of Spiritualism, we can point to its parallel in Christianity. Mr. Baxter closed this interesting address with compliments of the season to all friends, and a beautiful original poem. After this twenty one spirit tests were given, which were remarkable as such, and for which the medium deserves the best thoughts of all Spiritualists who have the cause at heart. Next Sunday his subjects for discussion are "Happy New Year" in the forenoon, and "Spiritualism's Gift" in the evening.

## Fort Wayne, Ind.

The *News* of recent date gives an extended account of a seance held there, in which Mrs. S. Seery was the medium. About ninety persons were present, and among them some of Fort Wayne's most respected citizens. The usual manifestations took place, which are germane to Mrs. Seery's (now Mrs. Hibbits) mediumship, an idea of which can be had from the following extract:

Many tests were given and recognized. One voice addressed Mr. R. P. Horstman in low German, and carried on quite a conversation, and sang a song in that language with Mr. Horstman. The voice then addressed Mrs. Smith, giving name, and said that he died and was buried at sea. Mrs. Smith said that the name and circumstances of death and burial were correctly given. A voice addressed Mrs. Long concerning some property in Michigan, which belonged to her by right from the estate of her grandfather. Then a voice was heard in French, giving a name, which was recognized by Mrs. Powers, who carried on quite a conversation in French, and the voice sang a song in that language. Mr. Heath also asked questions and received answers in French, and at the same time, mark you, that the voice was speaking in French, Mr. Horstman was being addressed in German by another voice, so voices came through two trumpets at the same time, while Mrs. Seery was talking to Mr. McDermut. The voice spoke during the evening in high German, low French, and English.

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## Philadelphia, Pa.

On November 17th I closed a month's engagement with the First Association of Spiritualists of Philadelphia, Pa. This society is one of the oldest organizations representing the spiritual cause. Mr. Benner, the president, is a pleasant gentleman and has a genial way of putting the speaker in their place for their work with his introductory remarks. Officers and members are sociable, which is always very sustaining to a stranger appearing for the first time in a place where all surroundings are new.

I was invited by Mr. Marvin, the treasurer of the society, and Mrs. Carrier, one of the trustees, to visit Parkland Campground, a pleasant resort, twenty-two miles from Philadelphia, where, in close proximity to this city, many find it convenient through the months of the warm season to remain with their families, going to and from morning and night, to their places of business in the city. For five weeks or more good talent is employed to feed the minds of the spiritual and intellectual aspirants that come in great numbers during the opening of the regular camp season. All phases of phenomena to demonstrate immortality are encouraged, so I was told by my informant.

I must not forget to tell your readers of the beautiful scenery that greets the visitor upon the right and left coming from either north or south upon the line of Reading Railroad. It is one inspiration of the sublime, gathered from the mountainous grandeur that present a constant change of the beautiful, with the bright waters of the Susquehanna and Neshannong. The latter takes its course along the south side of this angel-enchanted spot, and gives recreation to its thousands of visitors each season in boat riding and fishing. Lovely palatial residences present a wonderful appearance, until one holds his breath to get a closer look at the magnificence of their architecture, while borne with lightning speed by the swift courier of steam, up or down through the valley, and alight at Parkland, with its more than one hundred cottages, nicely painted, with its plots here and there of fragrant, blooming flowers. A fine pavilion, where old and young can trip the light fantastic toe to music which is of the very best through the season. A good hotel and restaurant, a hall to protect assemblies when the weather is inclement, a speaker's stand, a fine-seated, open air auditorium, and many more conveniences I might mention, with more in process.

The friends of both associations are wisely considering plans, which we believe will ripen into that which will not be second to any in the interest of our cause. Go faithfully on, friends, the gates of heaven are ajar, and the angels will help those who bravely press forward.

Respectfully,  
MRS. MARY C. LYMAN.

## Hamilton, Can.

We had another glorious meeting. The services opened with a hymn and an invocation by my spirit guide; afterwards several gentlemen (hitherto skeptics) stood up in the body of the hall and publicly testified to the presence of spirit power in the seances given by Mrs. Jacobs, of Indianapolis. From names given and the tenor of the messages rendered no alternative was open to the speakers but to accept the spiritual hypothesis of spirit-return as the only true one accounting for the remarkable phenomena presented.

A Mr. Hugh Robinson expressed himself as heaven-blessed, and thanked God and those present that the Light of Truth had indeed been given to him. I predict a store of good spiritual things for our brother, his magnetic nature and spiritual earnestness is ample guarantee that his reward indeed will be rich.

Mr. J. Blois Smith, a gentleman of education, is another valuable acquisition in the ranks of spiritual workers, and one qualified at any time to give utterance to the spiritual philosophy and teachings, should necessity arise for his assistance.

The work must go on all the time, there must be no break in the chain of progress. The cause wants men of educational ability to do battle with orthodox and skeptical people in a sound, rational, and logical manner. Intellectuality and refinement, blended with a thorough knowledge of the subject, will convince more people of the claims of Spiritualism than all the verbosity to overheated arguments so often resorted to by many would-be philosophers. Let us all educate the public as to what Spiritualism really is.

GEO. W. WALDRON.

## Louisville, Ky.

Our church is having a perfect feast of spiritual things, delivered through the lips of our esteemed brother R. H. Kueshaw. Our audiences increase at every service. Sunday, December 18th, our audience completely filled Euclid Hall, and the lectures and tests met with a responsive appreciation, seldom witnessed. The congregation having the choice of subjects, selected, "Mind and its relation to matter" and the "Ministry of angels." Our hall echoed with the applause, which the speaker's lucid presentation of facts and masterly eloquence readily elicited. Space even forbids a synopsis of these wonderful discourses, but the general verdict was that they were too good to be lost and should have been fully reported and go through the spiritual press to a larger number than our hall can accommodate.

It is almost impossible to do justice to the spiritual gifts of our esteemed brother, who as a speaker, clairvoyant, and improviser of poetry and song is perhaps unequalled. I am happy to state that our church is negotiating with Mr. Kueshaw with a view to obtain his services for another month at least, as officers and members alike recognize in his labors the requisite element of successful ministry, for in three weeks' services he has doubled our attendance, and more than doubled the receipts, and imparted a spirit of harmony appreciated by all.

Mr. Kueshaw's present address is 328 Chapel St., Louisville, Ky.

H. R. WARDELL.

## Rochester, Ind.

One of the most successful quarterly meetings that has ever been held by the Indiana Association of Spiritualists, has just closed, after a three days' session at Rochester, Ind. Rochester is a small city of 3,500 inhabitants, and might be called a church city, as the social element is largely influenced by church membership. Yet a small band of Spiritualists united their forces under the leadership of Major Bitters, leased a hall, furnished it with opera chairs, carpet, pictures, upholstered furniture, etc., and called themselves the Progressive Thinkers. The hall is lighted with electricity and presents a beautiful appearance.

The local society took entire charge of the quarterly convention. The speakers, mediums, and many of the guests were entertained in private families, others stopped at hotels where half rates had been secured for them, and everybody was entertained elegantly. The attendance was very large, many being unable to get even standing room. The speakers were Mrs. Colby-Luther, Helen Stuart-Richings, W. C. Hodge, and others. The mediums were W. C. Hodge, Dora Downey, Mrs. Annable, Mrs. Hinkle, and others.

Mr. Hodge has been secured by the society to lecture for them two months, holding services every Sunday.

Many thanks are due the Progressive Thinkers for the cordial reception given the quarterly convention of the Indiana State Association.

FLORA HARDIN, Sec'y.

## NOTES FROM ALL POINTS.

Kansas City, Mo.—G. H. Brooks writes that the society here has re-engaged him for the months of January and February to lecture and give readings. The meetings are well attended. A lyceum is now in process of organization, and a Ladies' Aid is to follow next. A basket social and dance was announced for last Wednesday. We trust that Brother Brooks will be encouraged in his efforts and good will in the cause.

Sturgis, Mich.—You may inform your readers that "the oldest spiritual church on this planet" is to be re-dedicated January 8, 1893. The old building has been under repairs the past couple of months, a new steel roof has been put on, and the inside has been frescoed, a new and more modern platform erected, the seats and aisles changed and the floor newly carpeted, altogether the house has been rejuvenated. The speakers will be Mr. French, of Clyde, O., Rev. Geo. Buckley, Unitarian minister, of Sturgis, and another. A real good time is anticipated like those so often enjoyed twenty-five or thirty years ago.

In Monroe Centre correspondent of recent issue, last sentence should read "any of the above phases" for "many of the above places."

## Subtle and Fine.

No remedy known enters the delicate tissues of the throat and lungs, as does Dr. Hoxie's Certain Croup Cure. It checks coughs of long standing, removes soreness of the chest, cures night sweats, and relieves the fever and chills so aggravating to consumption. It contains opium in any form and causes no nausea.

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## OBITUARY.

On the evening of December 16th, we received a telegram to come to Monmouth, Kan., the next day and deliver a funeral oration. The funeral was to take place at two o'clock in the afternoon. Through the ill arranged management of the train service we were delayed until four o'clock. The friends having given up our coming, had proceeded to the grave, and the coffin was lowered when we arrived. We then learned that the deceased was Dr. Aaron W. Doan, an old and esteemed resident of Monmouth, who had been living there for over twenty-four years and had assisted in reclaiming the country from the dominion of wild beasts, Indians, and outlaws and placing in their stead a sober, thrifty, and cultured people.

After a few cursory remarks at the grave the friends were dismissed with an appointment for the funeral oration to be rendered at the village at 7:30 that evening, at which time a large audience assembled.

Dr. Doan was a firm and outspoken Spiritualist; he was sixty-two years of age at the time he passed over. The doctor stood high in his profession as well as in the esteem of his neighbors. We were informed that he "died without an enemy." Dr. Doan was a man of strong convictions, he was honest in his purposes, just in his dealings, courteous in his intercourse with his fellow-kind, of heart sympathetic by nature, forgiving of the erring. An indulgent father, an affectionate husband, and a progressive citizen. Several informed us of Dr. Doan that they were led out of the darkness and doubts of Christianity into the truth, light, and love of Spiritualism. When the angel of death, white-winged and peaceful, kissed his eyelids down it seemed but the creeping sleep of contentment falling upon him. Thus this good man passed away.

G. H. WALSER.

Three years ago my son received injuries in a sawmill from which he died. He now returns in spirit and writes:

It is now three years, mother dear, That I have left your side And still I'm here, and am as ever Your true and loving child. Your cries I still hear to soothe As in bright glare I grow For spirits sweetest labor Is To lighten others' woe.

MRS. ELEN H. WHITE.

## Fort Worth, Tex.

Sunday December 18th, at the hall of the United Spiritualists the Spiritualists of the community gathered in force to hear Mrs. Mattie E. Hull, the well-known inspirational speaker, make her initial address to the people of the Lone Star State. Mrs. Hull's fame has preceded her, and in consequence the conditions of "standing-room only," with many standing, was the result. Mrs. Hull opened her address with a beautiful poem, followed by a lecture, which for depth of logic, conciseness of argument, and the broad spirit of tolerance which pervaded her remarks, has seldom been equaled in the experience of the writer.

The audience embraced many non-believers and spiritual skeptics, and Mrs. Hull has received numerous requests from this class for private interviews, and the evidences are that her appearance among us will result in lasting benefit through the number set to thinking and convinced by her.

We only hope we can persuade her to lengthen her stay in our midst.

A HAPPY READER.

## Dubuque, Ia.

Yesterday afternoon at Liberty Hall the Progressive Spiritualist Society presented its president, Dr. O. G. W. Adams, with a gold headed cane in recognition of the efficient service he has rendered the cause of Spiritualism in Dubuque. The Sunday-school and members tendered him a rising unanimous vote of thanks for the interest he has taken in their welfare. In replying to the presentation remarks, he said that tongue could not express the feelings that swelled within his bosom. He would always be ready to do what was in his power for the needy, and the society. The society, he was glad to say, was getting onto a sure foundation, and would have some first-class mediums here shortly.

On next Sunday there will be a Christmas tree for the Sunday-school scholars. The parents of the scholars are invited to attend. A pleasing program will be prepared.—Telegram of the 19th inst.

## Important Notice.

Will all leaders of lyceums, societies, assemblies, and also all officers of spiritual camps kindly send me their names and addresses, as I wish to forward them notices of meeting in Florida this winter to form a national spiritual camp, as it is especially desired to make it truly a national assembly in every sense.

W. S. ROWLEY, M. D.

9 Glenn Park Place, Cleveland, O.

## Christmas 1892—New Year 1893.

The Baltimore and Ohio Southwestern R. R. will sell excursion tickets December 24th, 25th, 26th, and 31st and January 1st and 2d, good for return passage to and including January 3d, 1893, at one and one-third fare for the round trip as follows: Between all stations on its lines; from stations west of East Monroe to all points on the Baltimore & Ohio R. R. west of and including Pittsburg and Sandusky, via Midland City, and from all principal stations to points on the Ohio & Mississippi R. R.; Queen & Crescent Route; Kentucky Central R. R.; Louisville & Nashville R. R.; Nashville, Chattanooga & St. Louis R. R.; Cleveland, Cincinnati, Chicago & St. Louis R. R.; Newport News & Mississippi Valley R. R.; Louisville, New Orleans & Texas R. R.; Cincinnati, Hamilton & Dayton R. R.; via Cincinnati, Musselman or Wellston; Cleveland, Akron & Columbus R. R.; Valley R. R.; via Midland City; Ohio & Erie R. R.; via Titusville or Jackson; Columbus, Hocking Valley & Toledo R. R.; via McArthur Junction or via Athens; Ohio Central lines via Athens; Toledo & Ohio Central R. R.; Extension, via Stewart Ohio River R. R.; via Parkersburg; Cleveland & Marietta R. R.; via Marietta; Zanesville & Ohio River R. R.; via Marietta.

For further information inquire of ticket agents.

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

## MEDIUMS AND LECTURERS.

Mrs. Mattie E. Hull's address is 200 S. Bush Street, Ft. Worth, Tex.

Willie Hodge may be addressed at Rochester, Ind. during this month.

J. C. Fidler will accept lecture engagements. Terms given on application. Address at Lebanon, Ohio.

J. W. Dennis, 40 Thirtieth Street, Buffalo, N. Y. will accept calls for lectures will also attend funerals in the vicinity of Buffalo.

Dr. Isaac B. Lee, inspirational lecturer, test medium and electric physician, may be addressed at 224 N. Main Street Wichita, Kan.

Mrs. J. Moss, after a successful visit to New York, has returned to Cleveland, O. for a short time and will hold seances at 274 Bouville Avenue.

Mrs. M. E. Williams, of 214 West 40th Street, New York City, holds seances for materialization every Tuesday evening and Saturdays at 4 p. m.

Dr. H. T. Stanley, inspirational speaker and platform test medium, would like to make engagements for 1893. Address 232 Olive Street, St. Louis, Mo.

Mrs. Nellie S. Baader, of 411 Thirtieth Street, Detroit, Mich., may be engaged to lecture or to conduct funeral services. Correspondence solicited for 1893.

Mrs. Anna Orvis, a remarkable inspirational speaker, has two open months the early part of '93, and can be addressed 439 West Randolph St., Chicago, Ill.

Mrs. A. L. Fennell, of Boston, platform test medium and inspirational speaker, will answer calls for services. Address 219 W. Seventh Street, Cincinnati, O.

Lyman C. Howe, one of our veteran and well-known speakers, is at his home in Fredonia, N. Y. We commend him to societies desiring first-class talent. Address as above.

Dr. H. T. Stanley, lecturer and test medium, may be addressed at Frankfort Ind., during January, where he is serving the Psychical Research Association at Cushman's Hall.

Prof. W. F. Peck speaks during January at Washington, D. C. Societies and camps meeting desiring his services during the coming season may address as above 414 K Street, N.W.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address, 4954 South State Street, Chicago, Ill.

Many testify to the correctness of readings on all business, social, and domestic matters given by Mrs. Maggie Stewart. Price 1¢ and stamps. Address, 264 E. Main Street, Pittsburg, O.

Geo. H. Brooks may be addressed during the month of December, care of C. H. Gates, cor. of 24th and Holly Streets, Kansas City, Mo. Will accept week-day engagements and attend funerals.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

Mr. Geo. W. Walrond, of Hamilton, Canada, will give two trance lectures at Guelph, Ontario, to inaugurate spiritualism in this progressive town of 10,500 inhabitants. Other towns are likely to fall into line.

Edgar W. Emerson has the following engagements: Providence, R. I., January 1st; Haverhill, Mass., January 8th, 2d; Worcester, Mass., January 15th; Pittsburgh, Mass., January 15th; St. Louis, Mo., the month of February.

Societies or parties wishing the services of an inspirational speaker for Sundays, week-evenings or funerals, can address Mrs. A. E. Sheets, Grand Lodge, Mich. P. O. Box 833. She has not closed all dates for the winter months.

G. W. Kates and wife desire to arrange their camp-meeting route for the season of 1893 so that engagements will make an orderly itinerary. They lecture and give tests. Applications are solicited not later than January. Also desire offers from societies for season of 1893-94. Address 2234 Frankford Avenue, Philadelphia, Pa.

Mrs. A. H. Luther may be addressed during this month at Crown Point, Ind. During January, '93, at Duluth, Minn., February and March at Cincinnati, O., April at Pittsburg, Pa., May at Washington, D. C., June, Western New York, July and August, campmeetings, September and October are open dates. November and December of 1893, are engaged.

## EASY LESSONS IN SPIRITUAL SCIENCE Especially for the Young.

May be obtained from the author,

MYRA F. PAINE.

332 Main St., Painesville, O.

Price, 10 cts. per copy, \$1.00 per doz. or greater reduction according to number ordered.

Order at once, so as to have the books in the Lyceums this Winter.

## "IDEALA."

A Romance of Idealism, by Charles Grissén. The *Golden Era Magazine* says: "Idealism is a purely imaginary nature and contains a wealth of beauty and color that reminds one of the 'Miles of the Amazones.' It holds up before the reader the gross selfishness of this age, and appealing to man's ideal nature, points to the higher and nobler purpose and object of life."

Aside from its moral aspect the story is deeply interesting, and will be especially pleasing to Spiritualists. Paper, 75 pp., illustrated, 50c. Address: CHARLES GRISSEN, MCMINNVILLE, OREGON.

## America, Columbus,

## Roman Catholicism,

## —AND—

## A lecture delivered by J. CLEGG WRIGHT, in the trance state, in which he gives an account of the civilization of America thousands of years before the time of Columbus, and claims that the people of Egypt originally came from Central America; that America is the parent and not the child of European and Asiatic improvement and civilization. It also gives an account of the submergence of the Continent of Atlantis beneath the ocean, about 11,000 years ago, besides many other points of historical interest.

Price 10 cents.

For sale by J. Clegg Wright, P. O. Box 413, Cincinnati, O., and at this office.

## SPIRITUAL SONGS

By J. CLEGG WRIGHT.

There are Spirits all Around Us, As the Days are Going By.

Waiting.

Toiling in the Shadow.

These songs have been written automatically by spirits and are splendidly fitted for meetings and seances. Wherever they have been sung they have been well received. They are wonderful productions of mediumship.

Price 25 cents each.

For sale by J. Clegg Wright, P. O. Box 413, Cincinnati, O., and at this office.

Pisto's Remedy for Catarrh is the Best, Fastest to Use, and Guaranteed.

Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

## Female Weakness Positive Cure.

To THE EDITOR: Please inform your readers that I have a positive remedy for the thousands of cases of female weakness and disease. I shall be glad to send a bottle of my "Electropoise" to any lady who will send her name and address to me. My remedy is sold by J. C. Fidler, 100 N. Main Street, Cincinnati, O.

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